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ALONZO S. WEED,
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BY AND BY.

BY EREN E. REXFORD.

By and by! We say it softly,
Thinking of a tender hope
Stirring always in our bosoms,
Where so many longings grope.

By and by! Earth's bitter sorrows
Clouding o'er the chill to-morrow
Shall be gone in God's to-morrow,
Shall be banished quite away.

By and by! We say it softly,
Looking on our silent dead,
Thinking not of earth, but heaven,
And our hearts are comforted.

By and by! We look in yearning
Towards the harbor of the blest,
And we see the beacon burning
On the shores of endless rest.

By and by! Oh, say it softly,
Thinking not of earth or care,
But the "by and by" of heaven,
Waiting for us over there!

AMBULANCE CHAT.

II.

BY REV. F. H. NEWHALL, D. D.

"Letter from a dead man" - The solitary man - Women - George Eliot - Our two golden calves - George Putnam.

I have been anxiously looking for another letter from that dead man, your lively correspondent in Hades. But the communications seem somehow to have been interrupted, or perhaps it is because a good joke stales by repetition and he has wit enough to see it, and that is rare wit in such a joker. But there is always a sober truth that goes with a good joke - a shade that follows the flash. And the pathetic fact in this joke is that the ranks of humanity will close up behind us when we fall, as the waters close around a swimming fish. Gravesdiggers tell survivors not to weep, but the survivors have other business to fill up most of their time. The man who deliberately sets himself to work to make posterity cry about him, or even think much about him anyway, is simply a fool. Posterity will have much more pressing business on hand than that. If we are loved we shall live in surviving hearts; if not loved, it is a blessing to be forgotten. Love is the only real embalment. I went into a famous tomb on the Appian Way, tomb and tower both.

"A stern road tower of other days," and found that its basement was now a peasant's sheep-fold. I picked out of the straw litter a fragment of marble, inscribed with Latin letters, white and crystalline like sugar, and set down there as a poet had done before me, to muse on the mystery of love. There on the tower-sculpture was a woman's name, bold and clear, as it had been read by centuries - Cecilia Metella. The deluges of Goths and of Huns that have swept the Campagna have opened and closed around her tomb, but who was she? And who was the husband, son or lover that reared this tower to her name? Nobody knows. It is simply a monument to love. He has not told us; it was enough for him that she knew, and he was content to have his name sunk in hers. More faithful than even that massive marble the loving heart will keep the treasured name, though it fade itself from human memory.

What an endless procession of nobodies are the Roman consuls! Two immortals a year for centuries. We know their names (or may by the looking), and nothing more. And how will it be with the American presidents? Their names are getting burdensome to the poor school-children even now, and their dates, very soon only patriots and politicians will know them. We always know the first and the last, but in our thoughts the two extremes fully equal all the means. Four years immortal! That is three years more of immortality than fell to the lot of the rulers of the eternal city. But the enemies of the present President, that is, his political friends, are taking great pains to make him conspicuous in history. They retire from him all around, as I have seen a crowd retire around a prince, and leave him standing conspicuous and alone. This great and wise Senators are to the vulgar eye lost in the hooting rabble, and President Hayes alone is seen, statueque in the ring. Great mistake of yours, Mr. Conkling, great mistake, Mr. Blaine. Your ideal statesman, Talleyrand, would tell you, "This is worse than a crime, gentlemen, it is a blunder!" Yet as we look again, he is not alone; there is a woman always by his side that everybody sees, and yet everybody has to look to find her. Why do certain lady correspondents at Washington sneer at that woman? Can Mary Clemmer tell us? Is not Mrs. President Hayes as good a name as Mrs. Saxe-Coburg? For my part I would be content to have the two continents of this old world run by two

women, one at Windsor Castle, and the other at the White House.

And it is a woman, too, who writes the most fashionable novels of to-day, though she masquerades under a masculine pseudonym, and is not a real woman anyway, a sort of *tertium quid*. Fashionable, I say, meaning that in "good society" you must expect to talk and hear about her books, and so must read enough of them to pass muster, as boys read for examination. So you may see Frenchy-talking people cramming them and drowsing over them in the palace cars everywhere. The popular admiration for George Eliot is sheer affectation. But her *quasi* husband has got an honorable divorce from his real wife at last, though it comes too late for George. I see that he is canonized as "the best German scholar in England, even better than Mr. Carlyle." That seems to be the best that his admirers can do for him, but I had no idea that the case was so bad. The eyes of his picture in *Harper's Weekly* are pathetically vacant. A man of mere learning has probably the fewest ideas of any biped extant. He is the echo of echoes. Mr. Lewes' "History of Philosophy" is made up of skimmings from other books, which were skimmed from other books, and how far back it is to the original cow I cannot calculate at all.

All manner of error is now protected under the flag of general literature. Apostate Israel set up two golden calves, the one at Bethel and the other at Dan. So we have set up our two calves, the one at the Hub and the other at the rim of our civilization. We do not know the names of the Israelitish calves, but one of ours is called Literature, and the other Science. The one is the deification of books, and the other of knowledge. "But do not books give us pleasure?" asks Angelina, sweet and simple. Yes, and so does wine, but you notice, Angelina, that "wine" may, and often does, rhyme with "swine." And science, what is that but knowledge, classified and catalogued, and is not knowledge power? Well, what if it is? We do not worship power in Tom Sawyer's list, and why should we worship it in Prof. Huxley's brain? But no, knowledge is not power; that is a pestilent half-truth. Knowledge is often weakness. Knowledge is simply acquaintance with law, and it is not acquaintance with law but obedience to law that makes man strong and wise and happy. Are physicians all healthy and temperate and chaste? Yet they would be if knowledge could make them so. The tree of knowledge was not and is not the tree of life.

In Dr. George Putnam's sermons just published, the ownership of these our idols is claimed for New England Unitarianism; that is, it is claimed that all the science and literature worth mentioning is Unitarian. Unitarianism has done some good work in pushing dogmas back in order to bring duties forward, for Christian truth is reached not so much by patient processes of logic as by "patient continuance in well-doing." But this claim that "all science is Unitarian," and that "literature is almost universally on its side," gives a comical pathos to the universal lament over the decline of Unitarianism that we find in Falstaff's lament as he looked on the world from Mrs. Quickly's Elysium in Eastcheap: "There live not three honest men unchanged in England, and one of them is fat and grows old."

A DAY IN SAN ANTONIO.

BY GILBERT HAVEN.

How can one get away from their surroundings long enough to describe the novel experiences of yesterday? An observation platform on the rear of this parlor car, open to the air, is occupied as my library by "Yours truly." The air to which it is open is warm as mid-summer. The sun pours hotly in the side windows, and the slight breeze made by the motion of the car, is very refreshing. And this is winter. The landscape through which we are whirling is too attractive for an eye that would fain be busy attending to these lines. No finer landscape lies before any traveler's eye to-day in any part of this lovely land - loveliest of all realms in the variety and beauty of its land effects. We have ridden for half a day from San Antonio to Houston, through mingled prairie and forest. Now a sweep of scenery bounded by the distant horizon, dotted with cattle, a thousand grazing as one; now a loose-jointed forest of post-oak. This is a ragged, scattered, twisted, uncouth tree, the Caliban of its tribe. But it is so open that one sees many a neat vista find easily both crooked trunk and shade, their two chief delights, among the trunks so scattered and thinly branched. Did you ever read "Post Oak Circuit," the first among many brethren and sisters of Methodist fe-

tion? Dr. (now Bishop) Keener was its author. It was worthy of his pen - a shrewd, humorous portrait of the rough circuit life, and especially of rough circuit stewards and leaders. It is valuable, also, as a reminiscence of the slave times, for in it these same leaders and stewards talk as indifferently of selling their brothers and sisters to pay church bills, as they would in the North of selling an ox or cow. It is not unworthy of its last and best offering, "Roxy." Dr. Eggleston has done his best in "Roxy." He succeeds in this work, however, as he did in that of the "Circuit Rider," better with his heroine than hero. In fact, he has no hero. Bonamy makes every one disgusted with him whether as sinner or saint, or both at once. The Presbyterian minister is a cold affair, who is erroneously born in New Bedford, if he is made so utterly ignorant of New England Methodism. But Roxy is perfectly lovely. She and Patty of the "Circuit Rider" will long live as admirable specimens of a breed yet far from being extinct - the devout, intelligent, beautiful, practical girl of Methodism, a born lady of highest rank, both earthly and heavenly.

But you may say we are getting far away from this rail-car and Texas. Not so far. Dr. Eggleston makes his chief characters missionaries to Texas; and although they did not go thither, it allows him to describe this fearful country. He gets catamounts, and panthers, and alligators into the picture. The Brazos is full of malaria and rattlesnakes. May be so, but that slow-creeping brook, as it looks, would be a strange home for rattlesnakes. Adders would be more fitting.

Now look up. Where are the swamps, the panthers, the rattlesnakes? In this illimitable field? - for illimitable it is to the eye, with those two trees on the outermost horizon, like masts on the edge of the ocean vision. See this flatness flowing into roundness, slopes and hollows and heights of enchanting beauty. See these clumps of live-oak. Clumps is too hard a word for such perfection of tree-finish - a cone, a pyramid of green beauty, not sharp as a pyramid of rock, but rounded to the finish of a flower. Its shade is as dense as that of a mango; coolness and comfort recline under those thick-leaved boughs. Ruskin could rewrite his marvelous chapter on "Tree-life" if he had seen the live-oaks of Texas. Their graceful beauties are sometimes of gigantic size, like that near Mamre which yet remains, the very one that Abraham sat under when the Lord met him - or its next of kin; for that was a live-oak. Small leaves densely green, intensely thick, on wide-spreading branches - such are the live-oaks of the South and of Palestine. One can clearly see that it would have been better for Bonamy, though worse for the novelist, had he gone to Texas.

But let us get back to the city from which we are so pleasantly whirling. San Antonio is the last of the Mexican and American towns. It lies two hundred miles west of Houston and about the same distance east of the Rio Grande. It was the frontier town of Mexico, and is now of the United States. It partakes therefore of both civilizations, and we must add, also, of both anti-civilizations, for barbarism, like rats, goes in the vessels that carry civilization. It is the westernmost point the railroad has reached in Texas, and is a centre of departure for those projected to the capital of Mexico and the Mexican Pacific coast. The West Texas Conference was held at Columbus, half way from Houston to San Antonio, a lovely spot, with the most numerous and most elegant live-oaks I have ever seen, except, perhaps, those of Brunswick, Georgia. A grove of them near the bank of the Colorado, and especially a group of them before a hotel door, were exquisite for effect. The photographer should make them known to the public. From there to this city, eighty miles, we pass through a succession of prosperous villages set in the centres of "monstrous" plains - Tenyson's word. They were full of Germans, and therefore of enterprise and vigor. The latter will be crowded out by the former, for our Methodist Germans are possessing this land, and they and larger never agree. Darkness comes down before we reach our destination, and we rattle through narrow, lighted, lively foreign streets, to an adobe house, low, thick-walled, whitewashed, Mexican. The door opens into a parlor as homelike as Boston, and a smiling Chicago lady beams welcome. We are at home. Yet the air is novel. It would have been to a Bostonian. Those thick walls are to keep out not cold but heat; the low-roofed ceiling, the uneven floor, the open fire-place, were variations on the Boston winter home that were novel and not disagreeable. Especially was this variation noticeable in the latticed door being left open, and the mosquito net hung over the bed, and the glare of the warm sun in the morning, and the rich singing of the mocking-birds, and the fig-tree and

banana at the door full of greenness, and the shelving bank still leafy and flowery, and the warm, still waters of the river into which leaf and branch and flower dipped for coolness and for color. Surely there is no mid-winter Boston here!

Breakfast over, we attend to business. The brethren have bought a piece of ground for a church, and we must needs go and see it. The narrow streets are thronged, the several squares into which Mexico towns love to spread themselves, crossed, and the Alamo or castle, or fort, rather, is passed, where Crockett and his fellows were imprisoned and shot. It is on the edge of the old city, a white-washed ruin, half church, half fortress. I had forgotten that the famous backwoodsman had died here. Disappointed of a re-election, he had humbly sent his neighbors to one place, while he avowed his purpose to go to Texas, a not dissimilar place in their judgment. Here he meddled with Santa Anna, got captured, and with a score of others was killed in this Alamo and then burned in the market place before it. He forgot his own motto in that venture. He was not sure he was right before he went ahead.

Near this square the old city ends and the new American city begins. Its wide streets, houses set back from the sidewalks, and apart from each other, built of wood often, after the familiar style of all modern country houses of the North, painted mode colors, thin enough to let all the heat in and too thick to let the breezes drive it out, gardens and trees before and around them - such is San Antonio Americanized. On one of its best sites in this new city, at a junction of two streets, is the handsome site of our projected church. Brother Dougherty, the pastor, long known in Michigan Methodism, is on hand to examine it, and pay for it. The visiting brethren see and approve.

THE FOUNTAINS.

After dinner, at our comfortable hostelry we take a carriage and ride four miles into a country to see the beginnings of the river that flows by our bedroom door. It is a goodly river, there some thirty to fifty feet wide. It does not exist five miles out. The road leads thither over a rough, hard, yellow soil, largely rock, rolling hills and semibarren, past the United States encampment and the grounds of Mr. Breckenridge, a banker and Presbyterian and one of our most liberal benefactors. He was not at home, and we failed to see the headwaters of the San Pedro, which break forth on his grounds. The next estate is also owned by one of our friends and benefactors, Mr. Lane. We drive to his door through a long private road lined with trees, and regret to find him away. But the fountains are at home. So we descend the grounds in front of his mansion to a deep hollow, encircled by low hills, one of the most perfect picnic spots I have ever seen. Great trees spread themselves over the soft sward. In the centre of the hollow bubbles up a river; a spring ten feet wide and deep, a basin ever filling from below and emptying over the river. This is the head of a large river. It is clear as crystal and suggests that other river that springs forth from beneath the Throne, makes glad the city of our God. The baths of Montezuma at Chapultepec are very similar, except they are much larger. They, too, are a fountain springing out of a hole twenty feet deep and forty feet wide. As you look into the depths both here and there you see the same greenish white color, the same kind of rocks and ferns on the bottom. This is less but like its far-off Mexican brother. A thousand lesser springs in this and the neighboring grounds give birth to the two rivers which make the town. But for them San Antonio had never been. About this spot its owner wishes to erect a sanitarium and college. He offers nearly two thousand acres for this purpose. Nothing could be lovelier for site or climate. We hope the project may, some day - and that not far off - become a fact.

Upon our return to our hosts, we found a half-dozen gentlemen gathered. A board of trustees was soon organized and the new Church set on its feet. Since then we have heard that Mr. Breckenridge has subscribed one thousand dollars and promised as much more if necessary. The gentleman whose place we visited has also pledged liberally, and other friends, so that this enterprise is sure of success.

We have ended the day at San Antonio, but the night was richer than the day. Wait a week for that.

Thou hast a double nature. Choose between the worst and the better that is within thee. Thou hast it in thy power to become the slave of passion, the slave of luxury, the slave of sensual power, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country, and the unfailing champion of thy God. - Dean Stanley.

THE PROPHETIC CONFERENCE.

BY REV. DANIEL STEELE, D. D.

EIGHTH PAPER.

Having shown that the personal reign of Christ for a thousand years before the general judgment is not found in Rev. 20, we proceed to examine other passages in the New Testament perpetually quoted as proofs of Chiliasm. Matt. 19: 28 is literally expounded by Chiliasm, and the "regeneration" is explained as the new order of things on the earth after Christ has set up a visible throne. Then the twelve apostles are to have inferior thrones, or governorships, over the twelve tribes of Israel. In answer to this we cannot do better than to condense the comment of Dr. Whedon, one of the ripest Greek scholars in America, and second to none as an exegete: The words "in the regeneration" are in contrast with "in my temptations" in the parallel passage in Luke 22: 28-30. The contrasted periods are before His death and after His ascension, when the Church was renewed and regenerated from the old to the new dispensation. Then Jesus would sit on the throne of His glory at the right hand of the Majesty on high till He shall, on the same throne, descend to judge the world. The twelve apostles were to receive twelve apostolates, or thrones - not thrones of glory - symbolizing the fact that Christ is King over Israel and that the New Testament kingdom is only another form of the Old Testament Church. Then follows, in verse 29, a promise of the hundred-fold now in this time (Mark 10: 30), with persecutions, showing that the time spoken of when the twelve should enjoy their apostolates, or sit on their spiritual thrones, is during their present lives, after which they will receive life everlasting. Hence we are living in the regeneration, or new dispensation. Another text, quoted in nearly every paper read in the Prophetic Conference, as a proof that the whole world is to be converted under the dispensation of the Holy Spirit, but only a definite number - the Bride of Christ - is Rom. 11: 25. The words "fulfillment" of R. Craven, and the millenarians generally, interpret as the completion of the definite "elect number of the Gentiles" who are to be saved; if but a thousand, then the nine hundred and ninety-nine saved persons lack but one to complete the fullness. Since quite a parade has been made of the great scholarship of the millenarians, we, in Pauline style, in self-defense, wish to magnify the scholarship on our side. We take down Meyer from our shelves. Who is he? "The teacher of Biblical scholars in all lands." - Rev. Henry S. Burrage. "I am greatly indebted to Meyer for grammatical and exegetical details." - Bishop Eliott. "Among German scholars I am indebted especially to the tact and scholarship of Meyer." - Professor Lightfoot. "The ablest exegete of his age." - Dr. Schaaf. "If you would understand the New Testament, give your days and nights to Meyer." - Dr. Hackett, to one of his classes at Newton.

The limits of this article and the absence of Greek type from the HERALD office, forbid giving Meyer's extended note. We insert only his conclusion: "A part of Israel is hardened, until the Gentiles collectively shall have come in, and when that shall have taken place, then all Israel will be saved. The conversion of the Gentiles ensues by successive stages; but when their totality shall be converted, then the conversion of the Jews in their totality will ensue; so that Paul sees the latter (which up to that epoch certainly advances gradually in individual cases) ensuing, after the full conversion of the Gentiles, as the event completing the assemblage of the Church and accomplishing itself probably in rapid development. All this, therefore, is before the Parousia (personal coming), not by means of it." The italics are Meyer's. Turning to Dr. Robinson's Lexicon, we find him defining *pleroma* (fullness), in this text, as "all the multitude of the Gentiles." But let Dr. Robinson may be considered obsolete, we turn to Cremer's Biblico-Theological Lexicon, 1878, fresh from the living author. His rendering is, "the totality or completeness of the Gentiles," under the same sub-heading of definitions as "the fullness of the God-head" - "the sum total of all that God is." After this presentation of the latest and most erudite researches into the meaning of this text, the challenge of the Prophetic Conference to produce one proof-text for the conversion of the entire world under the present dispensation, does not exhibit an acquaintance with the best sacred scholarship of the age.

Another text, supposed beyond all dispute to contain an unanswerable proof of Chiliasm, is Acts 3: 21. We are told that "the restitution of all things" is the renovation of the earth at the second coming of Christ. But how can all things be restored so long as the vast majority of the dead are in their graves during a thousand years? The word "restitution" in the Greek is found nowhere else in the New Testament. It is, therefore, of doubtful meaning. But the cognate verb is used in Matt. 17: 11: "Elias shall first come and restore all things." Christ declares that "Elias has already come." But did he restore all things in the sense thrust upon the derivative noun by millenarians? John the Baptist as the forerunner of Christ fulfilled all things spoken concerning him by the prophets. Now read Acts 3: 21, substituting fulfillment for restitution, and see how complete is the sense and how perfect the harmony with the next verse: "Whom the heaven must receive until the times of the fulfillment of all things spoken of by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, etc. Whatever is the meaning of the word "restitution," the work must be completed before Christ comes, not by His coming. Says Meyer: "Before the times set in in which all things will be restored, Christ comes not from heaven. Consequently the age to come cannot be meant; but only such times as shall precede the Parousia, and by the emergence of which it is conditioned, that the Parousia shall ensue." "Christ's reception into heaven continues - this is the idea of the apostle - until the moral corruption of the people of God is removed, and the thorough renovation of all their relations shall have ensued." Even Bengel can find no foothold for millenarianism in this speech of Peter. "Peter comprises the whole course of the times of the New Testament between the Ascension of the Lord and His Advent in glory, times in which that apostolic age shines forth pre-eminent (ver. 24), as also corresponding to the condition of the Church, which was to be constituted of Jews and Gentiles together. Justus Jonas says, 'Christ is that King, who has now received heaven, reigning in the meantime through the Gospel in the Spirit until all things be restored, i. e., until the remainder of the Jews and the Gentiles be converted.' Bengel seems to torture *fulfillment*. This certainly teaches that the world is to be converted before the Advent, and not by it.

Now let us turn to the third chapter of the second epistle of Peter for a commentary on his meaning in Acts 3: 21. He gives in this chapter an answer to the scoffers who say, "Where is the (fulfilled) promise of His coming?" He then gives two reasons for Christ's delay in coming to burn up the earth and the works therein, namely, (1) the different conception of time in the divine Mind, a thousand years being as one day; and (2) the long-suffering of God in affording a further space for repentance. From this second reason the inference is irresistible that there will be no chance for repentance unto salvation after the Christ's advent. If this be so, what becomes of the theory that He will come to supersede the dispensation of the Paraclete by the establishment of a dispensation in which Jews and Gentiles will be converted in a wholesale way?

If a thousand people were perishing on an ocean steamer wrecked at the entrance of the harbor of New York, and a small dory was rescuing two or three at a time while a well-equipped, life-saving government steamer was lying in sight of the wreck, could it be believed that the commander delayed to hasten to help the unfortunate, through his excessive compassion for them? This is the exact attitude of Christ towards a perishing world according to millenarianism, purposing to institute a dispensation more favorable to the salvation of the lost world, and delaying out of pity!

When we ask why does Christ delay His coming to set up a more effective scheme of salvation, we are told that this question is like the conundrum, why did not God create the world sooner? But Peter has answered our question in a way which grinds millenarianism to powder. He delays through a long-suffering which implies that He will come, not to save, but to condemn; not to set up a visible kingdom on the earth, but to wind up His mediatorial reign and deliver up the kingdom to God even the Father. This is what St. Paul avers will be done at the second advent (1 Cor. 15: 23, 24). Also contrast John 3: 16, 17; 12: 47, with Matt. 25: 31; 2 Thess. 1: 6-10.

Much of the distrust of revivals entertained in some minds ought to take the form of distrust of those who should teach and help the converts, and fall in their duty. The sad declensions, the wanderings of years, are not the fruits of the revival, but of the neglect by which it is followed. The responsibility for souls, felt most deeply during the revival, is as great when the revival has passed away, and we have no right to cast it off as a burden no longer convenient to bear. - Watchman.

Love on the watch-tower has no narrow criticisms of those on the distant fields of battle, nor of the home management of the affairs of war - the funds which keep them there - being more free with its money than advice. It does not conceal that its watch-tower reveals more essential facts than all others. It rejoices most in the outlook which shows clearly its own responsibilities.

Love on the watch-tower looks earthward and heavenward; earthward and sees the needs of its battle-fields, and heavenward in earnest prayer for the conquering power to be sent down. Love is hopeful, for it is of Christ the conqueror and rests in Him; it faints not in the noonday toll nor in the midnight darkness. Love is of God.

Oh, that the ministry and the membership of Christ's entire Church would sit with love in the heavenly watch-tower, where the sights, if not always pleasant, would be truthful; where the strength and inspiration of duty are obtained, and the desire for spiritual victories subordinates all worldly ambitions and fills the soul.

LOVE ON THE WATCH-TOWER.

BY REV. Z. A. MUDGE.

Love seeks a prominent place of observation of the condition of the world. It climbs the watch-tower with its vision made far-reaching and clear by a careful study of God's Word and the quickening of the Holy Ghost. It seeks to know how the battle on earth with sin is going on. It studies the field and grieves deeply over dark places where the enemy of Christ and his forces prevail; shouts for joy when the Son of God triumphs; deeply sympathizes with every Christian soldier, and would willingly share his toils, minister to his wants, and give inspiration by word or deed to his courage in the hour of conflict.

Love on the watch-tower is not unmindful of what duties to the Captain of his salvation there are to be seen nearest its vision. In fact, love mounts the highest place of observation with a microscope, as well as telescopic eye. It scrutinizes the condition of its own heart, turns out every foe, guards the avenues of their return, and looks well to the daily moral drill of the true Christian warrior in the routine of home and business duties. Love never goes out without its armor, never takes a spiritual foe into familiar intercourse, but seizes the merely defensive; it seeks the conflicts which secure the advance of Christ's kingdom on earth, and delights in the severest of the battle as God points the way and strengthens the arm.

We have said that love on the watch-tower has a telescopic vision. It sees the most distant fields - those of Africa, India, Japan and China - where the truth as it is in Christ wrestles with heathen darkness, as well as the nearer ones where it contends with false forms of Christianity; and it longs to go on send. It listens in its high place of observation; for to love on its watch-tower there are divine words as well as wonderful sights. If the Captain commands, it goes. If He says pay in part or whole for a substitute, the duty is pleasant and easy.

Love on the watch-tower has no narrow criticisms of those on the distant fields of battle, nor of the home management of the affairs of war - the funds which keep them there - being more free with its money than advice. It does not conceal that its watch-tower reveals more essential facts than all others. It rejoices most in the outlook which shows clearly its own responsibilities.

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From our Exchanges.

We know that the preaching of Christ which says nothing about the existence and work of the Spirit may result in the conversion of souls. This seems to have been the case with certain disciples at Ephesus, who, when Paul inquired, "Have ye received the Holy Ghost since ye believed?" responded, "We have not so much as heard whether there be any Holy Ghost." They had only heard the preaching of John that "they should believe on Him that should come after him, that is, on Christ Jesus." But when Paul preached the doctrines of the new dispensation, they immediately received the baptism of Christ and of the Holy Ghost, which it typified, at Paul's hands. The difference between John's preaching and that of the apostles was, that he preached repentance and remission of sins by faith in Christ, while they, in addition to that, preached the Holy Ghost. - Western Christian Advocate.

We are Christ's representatives, and if we dishonor Him we cannot hold ourselves innocent. It is a high and holy calling to which we have responded in joining ourselves to Him. We say that we are influenced by higher and purer considerations than men of the world; that we have aims which reach beyond this world, a supreme regard for the safety of our souls and the glory of God. If we are heirs of God and joint-heirs with Christ, shall we not have due regard for our fellowship? Let us not forget those we are and with what responsibilities we are charged. - Central Christian Advocate.

Murmuring is opposition to God's providence, complaint at His ways and allotments; and this is a denial of the Divine wisdom and goodness. - Hebrew.

Miscellaneous.

BISHOP SIMPSON'S EIGHTH LECTURE.

PASTORAL WORK IN ITS RELATION TO THE PULPIT.

The pulpit is not the only sphere of the preacher's power. He is a pastor as well as a preacher. As a preacher he speaks to the people collectively, but as a pastor he watches over them individually. These two classes of work are so associated that it is impossible to separate them. Pastoral duties are enjoined by Christ, and illustrated by His example and that of the apostles. I do not propose to discuss the duties of the pastor, further than to speak of the influence of pastoral work on the pulpit. It is one form of preaching outside of the pulpit. We are not only to preach to those who are anxious to hear us, but to follow the example of our Saviour who preached sometimes from a boat, and often to a single hearer. He was the preacher and Saviour everywhere, and was imitated by the great Apostle who labored from house to house. This should teach us not to confine our labors to sacred edifices, for the ultimate design of preaching is to present the truth not so much to stir the hearts of men as to present every man perfect in Christ Jesus.

Pastoral visiting is essential that the preacher may learn the wants of his hearers. It is desirable that he know what his hearers already know. The professor in college may understand well algebra, but it would be folly to lecture on it to students who do not understand arithmetic. The possibility of the adaptation of a sermon to hearers of various grades is owing to the preacher's acquaintance with them. Without pastoral visiting he cannot know the temptations and struggles of his people, and consequently cannot render them the help they need. Additions are constantly being made to every congregation, and new exposures and dangers are coming to those on whom already much care has been expended. These changes require constant vigilance on the part of the oldest pastor. The young pastor is a stranger to his flock, and needs to apply himself diligently to the work of acquainting himself with their circumstances. In an itinerant ministry the difficulty of thorough acquaintance is largely increased, owing to the frequent change of pastorate. The itinerant must at first be at a loss what topics for preaching to select; but our system of class-meetings, which requires reports from the leaders and frequent visits by the pastors, affords him much relief, by promoting acquaintance with the needs of his people. But it does not prevent the need of visiting from house to house. If the pastor becomes acquainted with his hearers, he will be able to bring out of his treasure things new and old. He needs to become acquainted not only with the members of his Church, but also with those of his congregation. He should be familiar with their views, objections, difficulties, trials and dangers. Sometimes he will discover wild waves of skepticism rolling over the community, and tracks of local storms running through families. His people must feel that he is interested in them, if he would profit them. He must gain their sympathy and good-will. Quintilian says: "The first wish of the orator is to gain the sympathy and good-will of his hearers." This is the key to his success. But if the minister be an object of aversion, or if he seem to be a stranger to those who hear him, his ministry is without power for good. The minister who visits his people, learns their names and needs, and enters into sympathy with them, secures a mighty influence over them. The good Shepherd "called His own sheep by name." The pastor will easily call them by name, if he enters into their joys and sorrows, and inquires about their studies and plays.

Pastoral visiting gives the preacher the opportunity to learn the effects of his sermons. He finds that his last sermon lingers in the memory of his hearers to cheer and help them, or to thank God and study to cause the blessed effects to continue. If in visiting the sick he notices that the words of comfort have ministered to the support and encouragement of the patient, he will strive to speak other words of like value. But should he find that his words have not been understood, or have been misunderstood, it will cause him to inquire if he should not change his style of thought and speech. Another advantage will be afforded by ascertaining what kind of preaching his people have enjoyed in other years, and thus the effects of discourses will be suggested, and the vision of Scripture truth will be renewed up. You should especially remember the shades of poverty. I remember in my early ministry, I visited a woman who languished a sick woman who talked so sweetly that my heart was deeply touched, and the effects were felt in my preaching for several weeks.

The preacher's duty to add line to line, and precept to precept, will be greatly promoted by faithfulness in pastoral work. As the agriculturist, by perpetually plowing, sowing, and reaping, grows, so the preacher who is faithful to God will love to watch over his flock and faithfully trace his work. He will delight to follow up every individual of spiritual good. He sees a hearer in the way of a listener, and longs to meet that hearer for conversation. There is some avenue of approach to

every human heart. To each a measure of the Spirit is given to profit withal. As the shepherd, who spends with his flock the long days, learns to love his sheep, so the true minister loves every member of his fold. Last summer I spent some time on the immense western plains, and was interested in observing the ways of the herder. He was always in the saddle, giving his attention everywhere. If one of his herd wandered, he followed and brought it back. How much more responsible is the office of the Christian pastor, and calling for much greater vigilance! By this care he will become informed of the fitness of each of the members of his charge for those activities which he should direct within his parish.

Too frequently the preacher is a stranger to the children, and they impute an aversion to him. But if the children feel that the preacher is their friend, if he speaks to them by name, and takes an interest in their affairs, they will delight to hear him; and their presence will be an inspiration to him. His anxiety to speak some word of profit to them will influence him in his study; his sermons will be more simple and pointed; he will introduce incidents that will touch the heart of the children, and these will also more surely reach the hearts of the parents. The mother and father will share in the child's good-will towards the pastor. The story of Themistocles is well known: "This child," said he, "is greater than any man in Greece, for he rules his mother, his mother rules me, and I rule Greece."

Notwithstanding the importance of the pastoral work, there are preachers who are averse to it; but it furnishes what the study does not supply. No wonder the minister loves his study, communion with the gifted minds whose thoughts are there embalm; but he needs to learn how to apply what he there acquires. There he does not come in contact with the cares of every-day life. As the Saviour mingled with the people, and entered into their varied life, so the preacher must be a man among men, take their hands in his, their cares and burdens on his heart. Thus he will speak with a feeling he never had before.

Nor should the minister hesitate to visit because he is timid. If that is the case, his people will value his work the more highly, and his conversation will tend more toward the point for which he came. The probability is that he will be more spiritual in his conversation; going in the spirit of his Master, he will have the spirit of prayer, and his words will be a benediction to the family—yes, a benediction to himself, for he will leave the place more like Christ than when he came.

Do not confine your attentions to the rich only. Visit hospitals and prisons, and thus secure the blessing of the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." I shall never forget how vividly this passage came to me when, travelling in Eastern lands, a letter was received containing an account of an act of kindness to my little girl. It was to me more precious, done in my absence, than if it had been done to myself. It seems to me that an act of love done to one of the Lord's loved ones is more grateful to Jesus than if it were done to Himself.

In my early ministry I was so timid that it was a burden to enter a house. I would often wait for some one to come and open the door rather than knock for admission, and would walk around the square to avoid meeting a young lady on the street. But I felt that I must go. If I could, I took some experienced Christian with me, and thus I found many a wandering one. It made me better, and in a revival which followed, out of nearly three hundred who came to the altar of prayer, there were almost none whom I had not personally sought out.

Nor will this visiting interfere with proper attention to study. The walking or riding which it will occasion will furnish that invigoration which so many seek in amusements. The true teacher is frequently more benefited by his lesson than the taught.

It is not my design to enter upon methods of pastoral work. There should be no undue familiarity in the pastor's intercourse with his people. His office gives him entrance where he otherwise could not go, and he should feel that a sacred trust is thus committed to him. Every family which he visits should feel that a servant of God has been there. Without pastoral visiting our sermons will be essays, lacking in adaptation and point. While we may get views from books, we must be students of human nature.

There are some ministers to whom pastoral visiting is not of great service. They are at home everywhere; seldom profound thinkers; attend every festival; know everybody and everything except how to honor their Master. Such men do little real pastoral work. They love to smoke, to engage in amusements, leave without a prayer, and are seldom found pleading with the wayward to reform, seldom in earnest conversation to impart a word of comfort or admonition. Those who are the closest students and are most timid become the best pastors. Their words are not words of mere compliment, but of love and joy. What would the discourses of Jesus be to us without His life? They would not have borne such fruit. It required His deeds as well as His words to give us Immanuel. Follow His example, and you will succeed.

You will not fancy that I underrate study; but in the New Testament I

find not a single direction how to write a sermon, or how to manage the voice. The apostles simply presented the truth so as to affect the minds of their hearers. There are a few Churches so large that it seems impossible for the preacher to know his people. In these the pastoral work is done by assistants. There are some young men who think they are so great that they can follow the example of the preachers in such Churches and ignore pastoral visiting. These eminent men began their career by faithful attention to all the minutiae of the pastor's office, and thus arose to greatness. As well might the young merchant, without using the proper means, expect to rejoice at once in a wide-spread trade, and reside in a marble palace, as the preacher to reach eminence without faithful attention to all the minutiae of the pastor's office in the beginning. The young man who begins at the top of the ladder invariably climbs down.

[The ninth lecture will be on "Col-lateral and Miscellaneous Work," and the last on "Is the Modern Pulpit a Failure?"] W. P. H.

THE WORLD, THE FLESH, AND THE DEVIL.

BY REV. JOSHUA GILL.

The unregenerate soul is one in which the will follows the solicitations of the depraved desires. Regeneration subordinates these desires to the will, and "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

There are three sources of temptation to the regenerate soul, or, in other words, there are three forces with which it comes in conflict in its progress towards perfection of Christian character. These are, as stated in the Ritual, "the world, the flesh, and the devil."

By the "world" is meant the *animus* of the social constitution of which we are a part, the spirit of worldliness, as opposed to the kingdom of Christ. Jesus says, "My kingdom is not of this world." He does not say, "in this world," but *of* it. A different spirit animates it. He says, again, of His disciples: "They are not of the world, even as I am not of the world." And again: "I have overcome the world." James declares that "whoever will be a friend of the world is the enemy of God," and Paul confesses that by the cross of Christ "the world is crucified unto me, and I unto the world." From these Scriptural representations it is easy to see how we are to overcome this opposing force. It is not by yielding to it and mingling with it. We are to remain *in* the world, but we are not to be *of* it. Christ prays: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." When He overcame the world, He did it as a *conqueror*, and we overcome in Him. Through Him we are crucified to the world, and the constraining love of Christ neutralizes worldly love, and by His grace we keep ourselves "unspotted from the world."

The "flesh" has two departments: First, the bodily appetites, and second, the mental passions. There are normal and abnormal departments to each. That the term "flesh" comprehends both physical and mental passions, notice Paul's enumeration of the works of the flesh: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, jealousy, heresies, envyings, murders, drunkenness, revellings, and such like." Several of these fruits cannot be predicated of the body, while some of them, like "murder," may be committed in the "heart" or purpose, though not consummated in the outward act. Hatred is murder. Does this not effectually dispose of that "erroneous and strange doctrine" that inebrious, so-called, resides in the body and will adhere to us till death releases us from the burdens of body and sin at once? Now the Gospel provides that the regenerate man shall meet and overcome the "flesh" as well as the "world." Paul declares not only that he is crucified to the world, but that "the body of sin might be destroyed." "They that are Christ's have crucified the flesh, with the affections and lusts."

This crucifixion comprehends two things: First, the destruction of all wrong or abnormal tendencies in mind or body. Second, the regulation and subordination of all bodily or mental passions which are normal and legitimate. Adultery, drunkenness and such like, are to be utterly killed out of the soul, with all desires for the same. The same is true of malice and envy. But desires for food, or dress, or family, or home, or country, are to be regulated, disciplined and controlled within proper limits. Even anger and resentment may have their legitimate exercise. In these it is excess and appetency of forbidden objects which lead to danger. The grace of entire sanctification is a complete antidote for that force within us which we call the "flesh."

As regards the devil: "Resist the devil and he will flee from you." "They overcome him by the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death."

There are no forces outside of these three which oppose the Christian. In Christ they are all met and easily overcome. The world is to be converted, the flesh crucified, and the devil resisted; and in these processes the true Christian finds a field of conflict which constantly multiplies and strengthens

the truly heroic elements within him. There can be no character without discipline, and no discipline without difficulty.

SUNDAY SERVICES.

BY REV. A. D. SARGANT.

For what was the Sabbath instituted? For rest, public instruction, and worship. The whole Jewish dispensation and revelation of God to man are confirmatory of this; the frequent expressions in regard to the Sabbath and the sanctuary, and the reading of the law and giving the sense of it, all tend to this end, viz., instruction, worship. When, therefore, the sacred time was transferred from the seventh to the first day of the week by the resurrection of Jesus Christ from the dead, the object of the Lord's day was to be read and explained and enforced upon the conscience of the people, and this by the preaching or teaching of the Gospel to all nations. To this end the apostles preached, according to the history contained in the book of the Acts of the Apostles; and when St. Paul had not time to instruct the Church at Ephesus, on several occasions he took the opportunity to continue his address until midnight and from thence till break of day (it was an extra session).

The preaching of the Gospel is a divinely-appointed institution on which rest all other privileges of Christianity; and this institution rests upon the sacred day of the Lord, and both upon the appointment of Almighty God. These things being so, what part of sacred time should be spent ordinarily in preaching the Word? In other words, how many times should the Gospel be preached on the Sabbath-day—one, twice or thrice? If all the people who are disposed to hear the Gospel preached, could hear it at one and the same time, perhaps one hour devoted to that service might suffice; but if but one-half of the people, or thereabouts, can attend worship at one and the same time, then should a sufficient portion of the sacred time be devoted to the preaching of the Gospel, in order to give two sermons in connection with the Sabbath. If the greater number of the people can be reached by having the third sermon (though not in the same place, perhaps), then have three sermons, as was the general custom forty years ago, and is the custom now at our camp-meetings, conferences, and certain other great occasions.

But how many sermons shall we have ordinarily on the Lord's day? To answer this question intelligently, it is our bounden duty to appeal to the Church and inquire for the convictions of the general Church on this subject. What does the Church say? Their conclusion on this matter is, that the Sabbath is the day of the Lord. (What the Sabbath is of the M. E. Church may be said of all the evangelical Churches of the land.) If we go West or South, it is nearly the uniform practice to have not less than two discourses in connection with the Sabbath. As to the time, fix that, according to circumstances, in your own judgment. What is the combined wisdom of the Churches embodied in the General Conference, which is made up of clergymen and laymen? We have only to go to the recorded wisdom of the body referred to as contained in the Discipline of the Church, which makes specific provision for two preaching occasions for the Sabbath, with the service connected with each, called the "morning and afternoon, or evening service" (page 41, paragraph 54 of the Discipline), and thus "to establish uniformity in public worship on the Lord's day." That same Discipline calls upon all to keep our rules and not *men* them. Mark here, I have not given my own opinion, or my own convictions, but the convictions of the general Church. To these convictions I am bound to subscribe.

Mr. Editor, I am well assured that you endorse these sentiments and will support them. It will never do to ignore God's appointments or the convictions of the general Church. Hoping you will give us your views, I leave the subject after answering in short a few objections:—

Objection 1. "Unless we give half the day to the Sunday-school, we (i. e., the school) are cramped for time." Can this be true when the afternoon service was deferred on purpose to give the school and people ample time between twelve and three? If the school commences at the close of the morning service and closes at 1.30, that is all the time the school can profitably spend and save the time and labor of going over the ground twice. If in the same village one school is held at 12.15, another at 1.30, and another at 2.30, the tendency is to demoralize the schools. There is a gain of order and continuous instruction that is of great advantage to all the schools by having them all at one and the same time.

Objection 2. "If we have afternoon preaching, the people will not attend the prayer-meeting." Facts are against this objection.

Objection 3. "If we have preaching in the evening, we cannot have our prayer-meeting." In that case there is time both before and after the preaching. Have the preaching at such time as will be most suitable in your best judgment. At all events, do not leave the preaching of the everlasting Gospel out in the cold; do not say to the angel, we will dispense with your services. If you wish to let your people, give the people an amount of instruction that they appreciate and respect.

Objection 4. "The people vote to dis-

pense with preaching excepting once on the Sabbath." Who were authorized to put this matter to the vote? Has one branch of the Church a right to vote nullification, and thereby claim the right to abolish such parts of the Discipline as they may take it into their minds to do? Never. Let us go by the book until by authority it may be changed, or modified, if need be.

DOMESTIC MISSIONS.

NEW ENGLAND CONFERENCE.

The great effort which is being made to arouse the Church to something like a just conception of the grandeur of the opportunities which God is affording her for the evangelization of the world, must awaken gratitude in the heart of every Christian. It has been a trumpet-blast from the centres of influence. All New England has been stirred from Boston. So may the whole nation tremble from the heart-throbs of New York city. I suppose, indeed, for the most part, that missionary Sunday has been observed, and the collections for the parent society taken. It is now but a little less than two months to Conference, and I put my little trumpet to my lips to sound a call to our own tribe in Israel to band of duty and opportunity within our own bounds.

A domestic missionary society is an abnormal thing in Methodism. We have one missionary society, foreign and domestic, and its parental care should be as faithfully exercised in New England and Dakota as in Mexico and Japan. This has not always been the case. Once before the New England Conference was compelled to organize a society of its own by the law of self-preservation. They were compromised by large promises from the parent society which for a few years were faithfully kept. We received a handsome appropriation for a few years, but it soon grew less and less, and now we get nothing to aid the poor, perishing Churches within our bounds, or to keep from actual want of food and raiment men and their families called and chosen of God, and stationed by the Bishops to preach the Gospel among us. And yet I believe it can be shown that there is better chance of preservation from actual hunger and cold and other real bittings of poverty on the frontier, in the South, and in many foreign parts, than in the absolutely poor parishes of New England. Here are a few facts illustrative of what is true in very many stations in our Conference:—

A man with a family, twenty-five years in the Conference, a genial, earnest, devoted man and a fine preacher, in eight months has not received from his parish \$50, and from all sources but \$150. Another, more than thirty years an able and acceptable preacher, a faithful pastor, systematically visiting his parish four times a year, has received but \$60 from his parish within nine months. A single man has received but \$42. Here is a note from one of the Presiding Elders, taken from a letter dated Dec. 8, 1878: "The need is great. I have good, hard-working, devoted ministers on my district who have not received \$100 each with which to support from two to four persons!" Now I appeal to the Churches. I ask my brethren in the ministry what is duty? Can we do less than to ask the Churches for the small amount apportioned the present year? At this time I am not asking for money to go into new fields. I am thinking of my dear brethren, who, destitute of the comforts of life, are faithfully preaching at the posts where they have been stationed. We cannot shuffle up these pittance with the larger amounts received by other ministers and say "the average is so much and so much." This talk about average salary is very empty to the man who gets less than \$100 in nine months with a family of from two to four to support. Nor can we say these societies ought to do better, until we know their circumstances, and I know some of them are doing nobly.

Our Domestic Missionary Society is but imperfectly organized. In the grand momentum of connectional interests before the Conference there was scarcely time for it to be born. It caught two or three hasty breaths, and was immediately handed over to a committee, and their plans are in the Minutes. No doubt the next Conference will mature the same. But it exists. What money has been sent me is drawing interest, and all received will be acknowledged in Zion's Herald. I adopted the following plan in my charge: I furnished a card (they can be had at Magee's at 25 cents per hundred), stating the object, and asked for subscriptions from one cent upwards. Our apportionment was \$25, and our cards foot up \$30. These names are copied into a book for next year's use. Has it diminished the general collection? No. It increased last year 60 per cent, over former years, and this year 25 per cent, over last, and in the meantime the ladies have organized one of their auxiliaries and raised \$60. What is wanted is an honest and earnest putting of the facts, without fear, in faith; and He who declares that the love of God is not in us if we see our brother have need and shut up our bowels of compassion, will give all that is needed, for He loves His servants, and delights to meet their wants, and He can turn the hearts of the people towards them as the rivers of water are turned.

V. A. COOPER, Treas. D. M. Society.

Leave company when you find you lose by it, and see that you cannot improve it. "Go not in the way of evil men."

Religious Items.

The American Bible Society is now able to print 500 copies of its *Agate Bible* a day, which is about one minute.

Dr. Stanton, late of the *Herald* and *Presbyter*, Cincinnati, has sailed for Europe where he expects to remain for a year.

A conference of Christians of various denominations has been held near Prague, in Austria, for the purpose of bringing the Christians in that empire into closer and more profitable connection.

Nine Lutheran Churches are planted along the line of the Kansas Pacific Railroad, and several of these are self-sustaining. Nearly all have pastors.

The official record of the Unitarian Church, just published, gravely says that twenty of the Churches of that denomination have given no signs of life for several years and are probably dead.

Mr. George C. Needham, the evangelist, who began a month's service in Indianapolis January 1st, has promised the month of February to St. Louis. After that he will work in other cities in the West.

Nineteen persons united with the Congregational Church in Amherst, Mass., recently (among them a Japanese and an Armenian), making 94 for the year, and 435 in all.

The great revival in India among the Telugos still continues. Recently over 10,000 had been baptized by the Baptist missionaries since the middle of June, and it is believed that the number of converts has now reached 20,000.

A Sunday-school Convention is to be held in New Orleans, Feb. 22-23. Rev. Drs. B. M. Palmer and Hugh Miller Thompson are to take a prominent part in it; while from abroad are to come Governor Colquhoun, of Georgia, General Clinton B. Fisk, B. F. Jacobs, Ralph Wells, E. Payson Porter, and Rev. G. A. Peltz.

The "Spurgeon Bazaar" lately held in London to commemorate the quarter century of Mr. Spurgeon's pastorate, yielded about \$32,000, which will be invested for benevolent purposes. Mr. Spurgeon has left England for Mentone, to be absent for three months, if thereby his health may be regained.

An exchange says: "The recent death of the venerable Henry Smith, D. D., LL. D., Professor of Sacred Theology and Pastoral Theology in Lane Seminary, has solved a problem which, for some time, had troubled the management of that institution. The McCune controversy produced an unhappy condition of affairs which affected the finances of the seminary, and it had been determined that Dr. Smith's chair should be vacated. Now his work will be divided among the other professors."

The topics for the prayer-meetings of 1879, with appropriate Scripture selections for each, have proved so popular that the International Y. M. C. A. committee at New York have published a second edition with the following new and better title page:—"Three hundred Topics for the Prayer-meetings of 1879. One for each day, Sundays excepted. For the use of pastors, associations, secretaries, and others active in the Christian work." Price 5 cents per copy; 50 cents per dozen. Address R. C. Morse, secretary of the committee.

Our Book Table.

The *Magazine of American History*, published by A. S. Barnes & Co., New York, for February, is exclusively confined to unpublished Washington material—comprising original documents, letters and notes. It opens with Washington's opinion of his generalship—a paper of rare interest, recently acquired by the State of New York, and now among the treasures of the State Library. This paper is entirely in Washington's autograph, and was prepared by him for his use in the Cabinet room, 1791, when the defeat of General St. Clair on the Miami indicated the necessity of change in the command of the army. The personal traits and military capacity of twenty-three officers are here described with a frankness which renders the document invaluable. Next follows a tabulated statement of Washington's household expenses in 1789. The editor contributes a brief sketch of the "yellow house" known as Washington's Common headquarters, the scene of many gatherings during the days of the New Jersey campaign. A genealogical account of the Washington family is also given.

Under the head of "Notes," the editor contributes a carefully-prepared Itinerary of General Washington, from the time when he was appointed commander-in-chief, June 16, 1775, to the day when, at Annapolis, he resigned his commission, Dec. 23, 1783. This number has the addition of sixteen pages, but the amount of material so far exceeded the estimate of the publishers, that they propose to issue another Washington number, which will contain original letters and other rare papers.

Harper & Brothers publish a new edition, with corrections and additions, of the well-known and valuable manual for every writer's desk—*ENGLISH SYNONYMS, EXPLAINED IN ALPHABETICAL ORDER*; with Copious Illustrations and an Index of Words, by George Crabbe, A. M. 12mo. 356 pp. For sale in Boston by Lee & Shepard. This work, long appreciated, is invaluable for a young writer, enabling him to secure both precision and variety in his style.

The Reformed Episcopal Church lays the foundation of its ecclesiastical literature in the biography of its late greatly-esteemed first Bishop—*GEORGE DAVID CUMMINS, D. D.*, Dodd, Mead & Co., of New York, publish, in a handsome duodecimo of 544 pages, the very interesting sketch of the life of this prelate by his wife. With an affectionate guide the hand of the writer, but excellent sense saves her from falling into a strain of simple eulogy. In a flowing and attractive style she relates the chief incidents of her late husband's life; his early days, education, Methodist ministry, entrance into the Protestant Episcopal Church, his earnestness and faithfulness, his advancement to the Episcopacy, his hearty Protestantism, his struggle with the ritualistic and High Church tendencies of his Communion, his prayerful and anxious efforts in the high judicatory of the Church, and the final outcome in the establishment of the Reformed Episcopal Church. The close is pathetic. The early successes of the new Church are portrayed; his growing zeal and indefatigable labors, and his sudden but triumphant death. The volume is an interesting and profitable one spiritually. It makes a permanent addition to the literature of devoted saints, who have not lived to themselves, but consecrated their abilities to Christ. For sale in Boston by Lee & Shepard. Price \$2.50.

We can only now announce the new book upon SPIRITUAL MANIFESTATIONS, by Chas. Beecher, published by Lee & Shepard, Bos-

ton. 12mo, 322 pp. We have not finished its reading. The writer accepts, with some reservation, as real phenomena, much of the modern spiritual manifestations, and in a large measure the opinions of Spiritualists as to the real objective existence of spiritual beings, with diversities of physical, intellectual and moral character; the fact that they do communicate with us in various ways; that there are different ranks and spheres of these beings; that their communications are good or evil according as they emanate from higher or lower planes; that the prophets and apostles were "mediums"; that the Bible is not in conflict with these views, and that after death we find our elective affinities. When we have read the book, if we can comprehend it, we will give its substance to our readers.

OUR NEW DEPARTURE; or, The Methods and Work of the Universal Adult Church of America, as it Enters on its Second Century, by Elbridge Gerry Brooks, D. D. Boston: Universalist Publishing House, Bromfield St. 12mo, 357 pp. This volume, written by one of the most earnest and devoted men of his denomination, whose death was a loss not easily supplied as it was greatly lamented, and who won the respect of other Churches by his purity of life and constant labors in the field of reformation, was exposed to some criticism among Universalist writers for its orthodox tendencies and its strictures upon Churches of his own fellowship. It is the exposition of the highest standard of Unitarian faith and piety. There is much in it that evangelized readers can prize with hearty approval. We differ widely in definition of sin and in its retribution, in the supernatural character of the new birth, and in the relation of Christ's death to human salvation. If, however, the volume does indicate the direction of the belief and Christian practice of the Universalist Church, it is a new and great departure as compared with what has been supposed to be the creed and Christian mode.

The American Book Exchange has commenced the republication of CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE, originally edited by Robert Chambers, LL. D., and revised by Robert Carruthers, LL. D., in eight small, quarto volumes. These are printed in small, but clear and beautiful type, and are sold for \$3.25 a set, bound in cloth, and \$2.50 in paper. The first volume covers the literature of England from the earliest times to the era of Queen Elizabeth. Specimen copies sent by mail for 50 cents, in paper, or 35 in cloth. It makes a very convenient manual for use.

Harper & Brothers issue, in the series of ENGLISH MEN OF LETTERS, Goldsmith, by William Black, and David Hume, by Professor Huxley; volumes all reaching both in their subjects and in their accomplished biographers. In the latter instance, the doubting historian finds a lenient critic in the incredulous philosopher.

From the same house, in their HALF HOUR SERIES, we have an *Illustrated Epistle*, by Henry James, Jr., and the *Adventure of Ulysses*, by Charles Laub—a charming rendering of a classic story.

The Harpers add to their FRANKLIN SQUARE LIBRARY, through A. L. Tuttle; A Narrative of Journeys from Bombay to the Bosphorus, by Grafton G. Gray, in which we have a whole volume upon a theme of special interest at this hour, well-written, and of substantial value, handsomely printed, for the small sum of 16 cents; *Spain and Work on the N. P. Frontier*, or *Twelve Years' Sporting Reminiscences*, by an Indigo Hunter, by Mori (10 cents), a volume which the same remark may be made as above. There is no excuse for not reading when such attractive literature is offered at such a price. They also republish, in the same library, Lord Lytton's always popular *Last Days of Pompeii* (15 cents), and Jane Eyre, the memorable fiction which attracted so much attention to Currer Bell, the nom de plume of Charlotte Brontë. In their LIBRARY OF AMERICAN FICTION, they publish Captain Nemo, a Romance of Colonial Days, by Samuel Atton Drake (75 cents); and in their HALF HOUR SERIES, the *Vicar of Wakefield*, by Oliver Goldsmith, and a *Primer of Spanish Literature*, by Helen S. Cosant.

Roberts Brothers publish a pleasing little treatise on *READING AS A FINE ART*, from the French of Ernest L. Goué, translated by Abby Langdon Alger. This little manual has reached a ninth edition in France, and treats of the most delicate and important details of such as punctuation, pronunciation, etc., of breathing, utterance, etc., and of the higher laws of criticism, eloquence and impressiveness. No one can read it without profit. Price 50 cents.

Warren F. Draper, Andover, publishes AN INTRODUCTION TO THE GREEK OF THE NEW TESTAMENT, by George L. Cary, of Meadville—Theological School—a handy little manual for those who wish to become familiar enough with Greek to read the New Testament. This will be a good first book to the student, and under the aid of an instructed friend, will prepare the way for them to avail themselves of other textbooks, and ultimately accomplish their object of reading the Testament in an original tongue.

T. B. Peterson & Brothers publish, in paper covers, the early stories of the now very popular story-writer, Mr. F. H. Burnett. They have just issued *JARL'S DAUGHTER*, with other short stories, in a neat miniature quarto, for 25 cents. The same publishers have just ready for publication Henry Gréville's new novel of French life, entitled, *PHILOMENE'S MARRIAGE*. In the introduction to this work, the lady, the latest sensation in the world of light literature, gives some pleasing autobiographical sketches of herself.

REV. E. DAVIES has issued a useful little volume, entitled, *THE CONTRAST BETWEEN INFIDELITY AND CHRISTIANITY, AS SEEN IN DEATH-BED TESTIMONIES*. He has placed in juxtaposition the final hours of noted free-thinkers and those of well-known and devoted Christians. The argument is as effective as it is inevitable.

GOSPEL GEMS is a new and neatly-published claimant upon the attention of social meeting sengers. It is compiled by W. Warren Bentley, and published by Geo. D. Burrill. Price 30 cents. It has many of the present familiar choruses, and many that are original. The book looks well; experts must judge of its merits.

Robert Carter publishes a pretty little religious companion for hours of meditation, entitled, *A TIME FOR EVERYTHING*.

NEW MUSIC. From Oliver Ditson & Co.: *Instrumental*—An Nicker, an Rhema (on the Nicker and Rhema), by Fritz Spindler; *Simplexity*, by Chas. Neustadt; *Vocal*—Saviour, Breathe an Evening Blessing, arr. from Mendelssohn, by M. F. H. Smith; *Songs*—Now the Light of Day, arr. from F. Knaben, by M. F. H. Smith; *The Robins*, written by Dexter Smith, music by Franz Abt. Also *Musical Record*.

The *Yaz Humana* for February, of which Louis C. Elson is editor, is, as usual, filled with interesting miscellany and new music. A. Williams & Co.

The Sunday School.

FIRST QUARTER, LESSON VIII.

February 23. Psalm. II: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

THE KING IN ZION.

I. Preliminary.

The second Psalm, though without title, is ascribed to David, in Acts 4: 25, and there is nothing in the style or teaching at variance with this ascription. It is generally believed to have been written after David's victories over the hostile nations around him, particularly the Philistines (2 Sam. 1: 18), and he was then exulting in the throne, and the ark of the Lord had been brought up to Jerusalem from Kirjath-jearim. His pious wish to build a house unto the Lord was commended, but denied. Accompanying the denial, however, was the promise that his son should build the Temple, and the remarkable prediction of the perpetuity of his house and kingdom. It was, probably, under the inspiration of this prophecy, which David evidently expected would be ultimately fulfilled in the reign of the Messiah, that this Psalm was written.

The term "Messiah" — anointed — occurs frequently (ten times, at least) in the Psalm. It is not always applied to Christ. It is a kingly title, and in seven cases the reference appears to be to David himself; and in one case (Ps. 132) to Solomon. "The step in anointing in the Psalm, however, is," says Dr. Murphy, "that the Messiah gleams forth occasionally as a king far transcending David, or Solomon, or any mere man. The chief instance of this is in the 2nd Psalm, where the Lord's Anointed is described as the king, the Son of God, the heir of the throne and of the universe; parts of the earth, to whom homage is due, whose wrath is perdition, and whose grace is salvation. This Messiah evidently transcends the limits of humanity; and the ideal one revealed only grows in lustre till it becomes real in the Christ of the New Testament."

The Messianic Psalm, so called, are five in number, viz., the 2d, 22d, 45th, 72d, and 110th. But many of the psalms besides these contain allusions to the Messiah.

II. Paraphrase.

The Psalm opens abruptly. The spectacle of the Gentile races, chafing, rebelling, rebellious, their kings conspiring, confederating, and arraying themselves against Jehovah and the rule of His Anointed, avowing their purpose to throw off the yoke and maintain their independence, draws from the writer an exclamation of wonder: "Why do the heathen rage?" etc. How impotent is their folly! How unequal is the strife upon which they have entered! The omnipotent One, enthroned in the skies, is depicted as looking down upon their puny efforts with a derisive smile (See also Isa. 40: 22, 23); then, in righteous indignation at their defiant attitude, He utters His inflexible decree, His determined purpose. On the sacred hill of Zion—His chosen habitation in the midst of His own people—He had set up a King, His own Anointed. He set On that very day He (prophetically) begotten Him, when He gave to His Son's anointed, David, the promise that henceforth the kingdom should no longer be elective, but hereditary and perpetual—lifted above all human changes and uncertainties, and triumphing over all foes. To the Messiah, coming in this line, acknowledged to be the Son of God with power, is promised, on the simple condition of asking, the heritage of these hostile nations as His rightful dominion. He is to have dominion from sea to sea, and from the river to the ends of the earth; or, as the Christian poet puts it:—

"Jesus shall reign where'er the sun
Doth his successive journey run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

In vain shall kings and rulers conspire to resist His sway. Beneath His scepter, as beneath a rod of iron, their pride shall be broken; and if they continue to be refractory they shall be smitten, and shivered in fragments, like a potter's vessel. For at His name every knee shall bow, and His lordship every tongue shall confess.

From this view of the case an admonition naturally follows. Kings and judges are advised to be wise in time; to acknowledge Jehovah's supremacy and submit to the rule of His Anointed. Their service should be mingled with fear, and their joy with trembling; for their obedience is to be rendered to one who is all-powerful and all-wise, whose anger is quick to glow and swift to smite. Let them hasten to render to Him "the calves of their lips"—the kiss of homage and of submission—and to enjoy the blessedness of those who put their trust in Him.

III. Exposition.

Verse 1. *Heathen*—the Gentiles; nations outside of, or alien to, Israel. After the dispersion at Babel, out of the seventy different progenitors of nations enumerated in Genesis 10, one was chosen to receive the Sacred Oracles; to preserve faith in the unity and spirituality of God; and to bring forth, in the fullness of time, the Redeemer and King, not only of His own people, but also of all earthly kingdoms. In Abraham and his seed all nations of the earth were to be blessed. The other races lapsed into idolatry. They were sheen, heathen, Gentiles—turbulent, full of rage and enmity against the chosen seed, and opposed to the worship of the true God. This had been their past history, and still in the present, as David's wars with the Philistines, Amalekites, Ammonites, etc., testified, they still planned their impotent plots. *Rage* is the perfect—have raged; while *imagine* is in the present, meaning to "meditate," or "scheme." It was a vain thing for the nations thus to "rage" and "imagine," both because they had no good reason for their hostility, and because their assaults were aimed against Omnipotence.

Verse 2. *Kings, rulers*.—In this verse we pass from the nations to their leaders who represent them. These direct, marshal, plan the campaign, and, in the next verse, show their purpose of rebellion. The first and second sentences illustrate the poetic parallelism of frequent in the Psalm. *Lord's Anointed*, a name which occurs three times in this

Psalm; another word—*Anointed*—is used in the fourth verse, which means Saviour, while *Jehovah* means the Self-Existent. *Anointed*.—The Hebrew word is *Messiah*, and the corresponding Greek term is *Christos*, whence comes the English word, *Christ*. Anointing was a very ancient custom, and indicated that the person (or thing) on whom the oil was poured was set apart for sacred offices. Thus priests and kings were consecrated (See Ex. 28: 22; Lev. 8: 1; Sam. 10: 1). We read, in Gen. 28: 12, that Jacob anointed the pillar at Bethel by pouring oil upon it. Dr. Murphy infers from the laws of Hebrew poetry, "which matches things of like dignity or nature one with another," that the "Anointed" here spoken of is not David, the antetype, but the Messiah himself, the anointed Prophet, Priest and King. See also Acts 4: 24-25.

Verse 3. *Break, cast away; bands*, cords—a metaphor drawn from restraint, and chief under burdens, or rebellious under the yoke; and yet His yoke is easy and His burden light when willingly borne. This impatient determination to throw off restraint Dr. Cowles comments on as follows: "This is precisely sin—in its very nature and essence; the heart lifting up itself against the perfectly reasonable and most righteous claims of the invisible God, the glorious Giver of every good. Against such a God rebellion is simple madness; the madness, not of insanity, but of supreme folly."

Verse 4. The scene now changes from earth's tumult to heaven's tranquillity; from plotting kings and hostile subjects to the Eternal Sovereign, who, conscious of almighty power, looks down with derision upon their puny, ridiculous efforts. The language of this verse, which ascribes to God the natural emotions and behavior of a man under like circumstances, is also that which speaks of His eye, or His right hand, or His feet, i. e., of course, language of accommodation. We could not speak of Him at all unless, so to speak, humanized Him. Elsewhere (in Proverbs) He is spoken of as laughing at the sinners' calamity and mocking when his fear cometh—precisely as an earthly king might act toward a persistent rebel subject. We must be careful not to press these terms too literally. The righteous wrath of a holy God has nothing vindictive or revengeful in it.

Verse 5. The second sentence is more intensive than the first. *Yea* is stronger than *speaking*; and *and sore displeasure*, expressed in the original by a word which means violent breathing or snorting, is more terrible than *verbal*, which, in the original, is ascertained by the redness of the face. *Shall He speak*.—They have spoken; it is now His turn.

Verse 6. *L*.—The word is emphatic, expressed by the Hebrew pronoun, and not simply by the verb: These kings have set themselves up; *I*, also, have set up My king; and He whom I set up will have all authority and power. "He is not a king, nor the king, but My king, One who is to reign for Me, and in indissoluble union with Me," (Alexander). *Zion*.—A name which does not appear in sacred history until David's time. Even Jerusalem did not belong to the Jews until, in the eighth year of his reign, he wrested it from the Philistines for the first time from the Jebusites (Josh. 15: 63; 2 Sam. 5: 7). On this holy hill, which included Mt. Moriah, was the site of the Temple, and also David's royal palace. "His loftiness and strength, its kingly and sacred character, made it the centre and heart of Jerusalem, and the religion and polity of Israel, the source of its hopes, joys and blessings; and as Jerusalem was the heart and centre of all the hopes of mankind, so Zion is described as 'the joy of the whole earth'" (Wordsworth).

Verse 7. The scene changes. The Messiah Himself speaks. *I will declare*, etc.—I will proclaim the unchangeable edict of high heaven relative to My sovereignty. *The Lord—Jehovah. Thou art My Son*.—Dr. Moll thus comments: This word was spoken to Christ as a personal being who already was in existence. The Speaker wishes to make known (1) that He, and no one else, is the one to whom the appointment applies; (2) that He has not been made the Son by the first time, but declared to be the Son; (3) that this declaration was in time, and not in eternity, and has the meaning of an historical recognition. *This day, etc.*—These words may be considered as referring only to the coronation of the Messiah, which was an ideal one. The recognition was repeated at our Saviour's baptism and transfiguration (Matt. 3: 17; 17: 5) when a voice from heaven said, "This is My beloved Son," etc. (Alexander). *Begotten*.—St. John calls Him "the Only Begotten of the Father."

Verse 8. *Ask*.—Even the Son asks. *Give*.—The Father, as Creator of all things, has the right to give. *Heritage, possession*.—He is made "heir of all things," and therefore has a right to "possess"—acquire by spiritual conquest—the nations. Even here in the Psalm, the calling of the Gentiles, and their adoption, are distinctly implied. *Uttermost parts, etc.*—"Earth's remotest nation."

Verse 9. *Thou shalt break*, etc.—Referring to those who persist in their disobedience and defiance. Just as irresistibly as the image in Daniel's vision was smitten by the stone and pulverized, so they who hold out against Christ will be ground to powder. In the Septuagint, a different rendering of the Hebrew is given: Instead of "break," that version reads "feed," or "rule as a shepherd his sheep." The potter's vessel is regarded by some as the "seggar," or case in which chips are baked in this oven. It is fragile, and when broken is no longer useful, being generally thrown out into the road. Scripture everywhere reiterates the final triumph of Christ's kingdom over all obstacles.

Verse 10. Again the scene changes, and we have an exhortation or admonition. *Be instructed*.—These sentences explain each other by their parallelism. The kings of the first part are the same as the judges of the second part. *To be wise* is to be instructed—to receive advice; to listen to reason and truth, and act accordingly. *Now, therefore*, considering what has been said—the proclamation of the Messiah.

Verse 11. *Rejoice*.—Oriental ideas combined these two in all subject allegiance. The most obedient and loyal subject was the most joyful both at his birth and in his death. *Fear, trembling*.—A solemn reverence will be felt by those who realize the holiness of the Saviour and the greatness of His salvation.

Verse 12. *Kiss the Son*.—Render Him the act of submission and homage (1 Sam. 10: 1). Murphy translates these words as follows: "Kiss purely," not with the kiss of falsehood and treachery; i. e., he translates the word rendered "Son" by the adverb "purely." *Let Him be angry*.—The wrath of the Lamb? *Perish from the way*—lose the way to heaven. *When His wrath is kindled* but a little—rather, for His wrath kindled is a little (time); or, "E"

wrath will soon be kindled." *Blessed*, etc.—Those who trust in Him are blessed now and hereafter; blessed in body and in spirit; blessed as sons and heirs of God, with His love, and care, and joy, and home (Peloubet).

IV. Cleanings.

1. This Psalm is Messianic, for it speaks of the Anointed One who transcends all earthly sovereigns; catholic, for it calls the Gentiles into the Church; evangelical, for it announces happiness to all who trust in the Lord; and monitory, for it warns the rebels to make a timely submission. It celebrates the kingly office of the Messiah (Murphy).

2. "I shall soon be in my grave. Such is the fate of great men. So it was with the Casars, and Alexander. And I, too, am forgotten, and the Marengo conqueror is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time, and my dead body, too, must return to the earth, and become food for worms. Behold the destiny now at hand of him who has been called the great Napoleon. What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over all the earth" (Napoleon I.).

3. A medal was struck by Diocletian, which still remains, bearing the inscription, "The name of Christians being extinguished." And in Spain two monumental pillars were raised, on one of which was written, "Diocletian, for having extended the Roman empire in the East and the West, and for having extinguished the name of Christians, who brought the republic to ruin," on the other, "Diocletian, for having ever since abolished the superstition of Christ," etc. A modern writer has elegantly observed: "We have here a monument raised by Paganism over the grave of its vanquished foe; but in this the people imagined a vain thing. So far from being deceased, Christianity was on the eve of its final and permanent triumph, and the stone guarded a sepulchre as empty as the urn which Electra was quoted by her tears" (Spurgeon, quoted by Peloubet).

V. Questions.

1. Who, probably, wrote this Psalm? When and under what circumstances?
2. What is the meaning of the term Messiah? How often does it occur in the Psalm? To whom is it applied? Which are the Messianic Psalms?
3. Who were the heathen? How did they differ from the Israelites? Why did they "rage," and what did they "meditate"?
4. What two Hebrew words for God are used in this Psalm, and what do they mean?
5. In what terms did the hostile kings avow their purpose? What did they mean by it?
6. What is meant by "language of accommodation" with reference to God, and in what respect must we be cautious?
7. What Messianic prediction is given? Explain it. Give the history of Zion.
8. Who speaks in the 7th verse? What edict did He proclaim? How do you explain this? What day have I begotten Thee?
9. What prophecy relative to the Gentiles is intimated in the 8th verse?
10. What treatment may the persistently rebellious expect?
11. What admonition is given? With what blessing does this Psalm conclude?

FROM OUR MISSION ROOMS.

Rev. R. J. Kellogg, principal of Montevia Seminary, is handled very roughly by the terrible fever, more severely than any of the other white men recently sent out. He needs the prayers of the Church. In a recent letter to the Secretaries, he says: "The second term of school was in progress only six weeks—half a term—when the national vacation month (Dec.) came. Children and parents cried out for the vacation, so I gave it, and we are now suspended in the midst of a term of school. All other schools in the country are closed. Indeed, I was forced to close. My assistant could not stay any longer. He is clerk in the House of Representatives which is in session now. Another lady teacher resigned to prepare for her wedding, Jan. 1st. Mr. Fever was held of me—the second severe attack, lasting nearly six weeks of the term. Extra help had to be put into the school on account of my prostration. I have a continual fight with the fever. You have no idea about it. I have blown no trumpet about it, but it is fever and chills to-day, feeling a little more like work to-morrow, fever and chills intermitting. I work right along, fighting it with all my resolution and strength, and finally down I go once or twice almost to death's door. I am forty pounds lighter than when I landed here. But I am not discouraged. I am pulling through slowly. I have worked hard in the midst of great physical weakness. Last week Brother Day came down St. Paul's River and found me just out of bed from a week's prostration. I could scarcely walk. He insisted I should go home with him. I shook with fever and ague all the way up, and had to be carried from the canoe to the house. I am now feeling better, more like myself. This is the third time I've taken refuge at the Muhlenberg Mission to get good nursing and find recuperation. I have been handled the worst of any of the three missionaries; yet now I do not speak of these sufferings complainingly at all. No, no. God forbid! I am ready to fall without a murmur."

We give below the appointments for the ensuing year of the preachers connected with the South India Conference of the M. E. Church. These are the appointments: Bombay district—Presiding Elder, W. B. Osborn. Bombay, Marathi circuit, G. Brown; English circuit, J. F. Row and H. Torbit; Poona, J. A. Northup, W. E. Robbins (school); Egatpore, G. K. Gilder; Mhow, to be supplied; Nagpore, J. Blackstock; Kurrachee, D. O. Fox; Calcutta district—Presiding Elder, J. M. Thoburn. Calcutta, J. M. Thoburn, J. W. Gam-

ble; Seamen's Mission Church, F. A. Goodwin, N. N. Kerr, T. H. Oakes; Darjeeling, D. H. Lee; Allahabad, D. O. Osborn, W. Isaacson; Jubbulpore, L. R. Ranney; Agra, to be supplied; Roorkee, P. T. Wilson; Rangoon, to be supplied. Madras district—Presiding Elder, W. B. Osborn. Madras, Black Town, F. G. Davis; Vepery, J. Shaw, B. Peters (family work); Paramore, to be supplied; Bangalore, Richmondtown, J. E. Robinson; St. John's Hill, W. E. Newton; Bellary and N. W. Line, C. B. Ward and W. F. G. Curtis; Chaderghat, C. W. Christian; Secunderabad, W. J. Gladwin. Conference agent, W. Taylor.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Feb. 11, 1879.

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ZION'S HERALD.

THURSDAY, FEBRUARY 13, 1879.

It is humiliating to see that questions of great national and moral importance are considered and decided in Congress almost solely upon their relation to party policies. Here is this question of restricting Chinese immigration hurried through the House of Representatives and receiving a large vote in order to secure the State of California, by countering the lowest and least intelligent class of its citizens. The act which has passed the House limits the immigration of Chinese to fifteen by each passenger vessel—an act in contravention of the express terms of the treaty existing between the two countries, inimical to our commercial, social and religious relations with that people, dishonorable to the United States, contrary to all its precedents and traditions, and discriminating against an industrious, tractable and thrifty people threatening much less peril to the nation than the thousands of ignorant, vicious and violent men, who, for the last half century, have been pouring in by tens of thousands from Europe, on this side of the continent. Already these busy Orientals have added largely to the wealth of the country. The great cause of opposition to them is not a moral one, although it is urged by some who care little for the religious belief of our citizens, and have borne without protest the hideous polygamy of Utah. It is simply the competition of labor. The Irishman refuses to be underbid by the Chinaman, although, on this coast, he lowered the price of labor and crowded the native American to the wall. Now he rebels against the open market for labor which was his advantage, but use act is an immoral one. It is fencing off God's earth against a portion of His own children. It is open rebellion against His providence. It is placing in the hands of unchristian nations the most serious arguments against the spirit of Christianity. It is an unchristianism in the nineteenth century—a turning back of civilization upon itself.

It is very distressing to read of these continued business delinquencies among professedly Christian men. A fresh one is announced by the daily press in the western portion of this State. They are not, indeed, new cases. They were running parallel with those which have been heretofore developed. Doubtless there are others to be revealed. During the flush years of the war, and immediately after, men became beside themselves in the whirl of speculation and the possibilities of becoming in a short time rich. In the apparently certain prospect of ample returns for every investment, they lost the nice sense of honor and of sterling probity, not to say their hold upon the divine Hand. They used trust property not exactly as their own, perhaps, but for their own benefit. They risked what they had no right to peril, upon the presumption, criminal indeed in itself, that they could readily replace it. The free use of money, even though it belonged to other people, awakened the temptation to indulge in unwonted luxuries, and this created the need of a larger income than came from honest service. Of the latest Massachusetts delinquency, on the part of a Congregational Church officer, it is significantly remarked by a correspondent that he was "too fond of appearances." It does not harm the Christian religion to have these things occur, but it does weaken the power of the Christian Church over men. Christ survives although Judas betrayed Him. If there ever was a period when a profound reformation, affecting character and life, was needed, we seem to have reached such an era. It is an hour when a Church fast might happily be appointed to make hearty confession before God of worldliness and backsliding, and to pray for forgiveness and an outpouring of His Spirit. Such a course, honestly pursued, might call out more confessions, and would certainly bring down a divine benediction.

It is bad enough for the newspapers to catch up a suspicion against a living man who can do something to defend his good name; but it is one of the sad characteristics of our day that no sanctity invests the character of men living or dead. The insatiable appetite for a fresh sensation, and the fierce competition among the news-gatherers, peril every man's peace and good name. It is right when a man stands convicted of crime, no matter how high his position, to hold him up for the just reprobation

of the community; but when there is simply the slightest shadow of a suspicion, without opportunity for explanation or defense, to openly announce such a bare possibility as a probable fact, and to flash it all over the world, without any prospect of its being effectually denied or corrected when the whole misunderstanding is cleared up, is an unqualified abuse if not a crime. And who will heal the bruised and broken hearts of friends thus abruptly and cruelly dragged before the eyes of the world by the false accusation of a beloved relative? We have hardly ever known anything more brutal than the widely-heralded suspicion which has quite effectually, whatever may occur, destroyed the high estimation in which the late Mr. Barron, the bank cashier in Dexter, Me., was held. The suspicion of baffled detectives, in the interest possibly of other parties, although diametrically opposed to the convictions of other equally ingenious detectives, with the same or better opportunities for forming a correct judgment, is published with sensational headlines all over the country. We know not Mr. Barron did commit suicide to cover fraud, but to us the probabilities against such an act seem well-nigh irresistible, and the hasty publications of highly-wrought theories of this nature seem to us simply brutal and wicked. The afflicted wife deserves the hearty sympathy of the community, and the parties that have set on foot this effort to prejudice the case of a dead man deserve the indignant rebuke of all men who value at all an honest reputation.

We are about sick of visiting committees; of investigations into election frauds, and the examination of mysterious ciphers, conducted as they are in our days. There seems to be little desire or expectation of securing the exact truth and punishing the offenders, but the sole object is to save or ruin the reputation of certain politicians, or strengthen or weaken the prospects of party successes at the next general elections. The exposures are disgusting and disheartening. No virtuous man of either party has any occasion to feel proud of the disclosures that have been made. There may possibly be comparative depths of infamy; but the national disgrace was wickedly tampered with, bargained for, and bought and sold in the market like any commodity. Although it is difficult to connect certain conspicuous names directly with this dishonest and criminal work, their relationship to it is altogether too close not to awaken the distrust of honest men. Perhaps the opening of this noxious national sewer will so expose its poisonous presence, that, for a time at least, a better condition of things may be hoped for. We should have more reason to expect this, if the House would pass the excellent election law of the Senate, introduced by Senator Bayard, preventing the possible frauds of returning boards from periling the peace of the country when the returns are counted in Washington. It is infinitely more important that such a result should be reached than that the new or the other of the great national parties should have the administration during the next presidential term.

Man is an enigma in the universe, the only key to which is found in the Bible. Allen from God, he is yet constantly inquiring after Him. An inhabitant of the earth, he presents the strange spectacle of homesickness, a dissatisfaction with his present abode and a longing for better conditions, which he constantly hopes to realize here and as constantly is foisted upon him in a future state. Cleaving to the earth, he is conscious of deep yearnings for heaven. However irreligious, he is constantly hovering about religious questions, having affinities with both worlds, and complete fitness for neither, is explicable only on the Biblical theory that he is a fallen creature. Sin alienates him from God, while his purer instincts, quickened by the Holy Spirit, constantly tend to renew the allegiance and to attract him to the blessed life. Sin and redemption are strangely combined in the same being, and his future is to be the outcome of this double agency, or, rather, the victory of one over the other.

A pupil of the Deaf and Dumb Institution of Paris was asked, "What is eternity?" and replied, "It is the life-time of the Almighty!" This is indeed the awful lifetime! "From everlasting to everlasting thou art God," says the Psalmist. What a sweep of duration—from eternity to eternity! And the human soul, now launched upon the great life of being, is ordained to such a lifetime, a futurity unending. How, then, ought it to be furnished for such a lifetime? The Bible tells us a spiritual life, purity, knowledge and power are the prerequisites. Let us not be launched out upon "the great beyond" unfurnished and unclothed, "but clothed upon, that mortality may be swallowed up of life."

SUCCESS OF OTHER DAYS.

The deaths, within a few months, of the venerable Abraham D. Merrill, Isaac Jennison, Paines Crandall, Bartholomew O'Heman and Eleazer Smith—the second generation of New England Methodist ministers, contemporaries for a period with the first, the spiritual sons of Lee and Asbury and the colleagues of Hedding, George, Enoch Mudge, Pickering and Soule—very naturally and impressively recall the first years of the present century when Methodism struggled for existence in the Eastern States.

It was only ten years before the opening of the present century, in July of 1790, that Jesse Lee—that man of remarkable physical proportions, and more remarkable intellectual and spiritual endowments—opened his great com-

mission under the memorable elm tree on Boston Common, his four hearers, at first, growing "into a dense mass of three thousand strong" by the time he had fully entered into his discourse. At the end of the first decade after this event, as the nineteenth century opened upon the noble itinerant band that had been largely raised up in New England of her own hardy stock, fifty circuits had been formed, with a membership of ten thousand, and eighty ministers were already in the field. As the century opens the new names, such as Lewis Bates, Joel Steele, Charles Virgin, J. A. Merrill, David Kilbourne, John Lindsey, B. R. Hoyt, Jacob Sanborn, Bartholomew O'Heman, Thomas C. Peirce, Daniel Dorechester, Jennison, Crandall, etc., sound quite familiar to us. In 1818 a new era opened with the introduction into the itinerancy of Wilbur Fisk and the establishment in rapid succession of our various seminaries of learning. Fisk was chosen Principal at Wilbraham in 1826 and President at Middlebury in 1830.

At the end of the second decade in the present century, the Church numbered nearly twenty-five thousand members; it had a ministry of one hundred and twenty-five traveling and several hundreds of local preachers. From these dates the noble men whose bodies were now reverently bearing to their resting-places, and whose souls have gone to the hallowed and blissful companionship of their former beloved co-laborers, commenced their active ministry. In this period of sixty years what amazing changes have occurred! The statistics of the New England Conference for 1878 showed a membership with probationers of one hundred and eleven thousand four hundred and seventeen; an itinerant ministry of nine hundred and thirty-six, with five hundred and ninety-two local preachers. Thousands of additional members in Western Connecticut, Massachusetts and Vermont, belong to the New York East and Troy Conferences. We have six large General Seminaries and two Universities. The very humble, badly-situated churches have given place almost universally to neat and attractive edifices, standing upon inviting sites—some of them as convenient and elegant as any in the land. The bitter doctrinal controversy that met the itinerant at every turn, forming the staple of his discourses, sharpening his wits, and affording him an ample occasion, even in the religious parishes of New England, to open his evangelical mission, has almost entirely subsided. It is very evident that Methodism has not become any more Calvinistic; it seems quite as evident to us that the Puritan Churches have generally accepted as the "substance of doctrine," in their modern platforms, what they themselves would have unhesitatingly and fiercely denounced, a half century ago, as demoralizing Arminianism. The Christian modes of the Methodist Church, with the exception of its itinerancy and class-meetings, have been largely accepted by the pre-existing Orthodox Churches—the lively prayer-meetings with voluntary singing, supplications and exhortations, the revival meeting, and the open request for prayers by the penitent. The benefit of the class-meeting is sought for in inquiry meetings, and itinerancy, without order and rule, is the badly-working system of our brethren who settle their ministry, by a tantalizing fiction, for life. The novelty as to doctrine, discipline and modes of our Church has passed away, and she gathers her audiences, establishes her Churches, and perpetuates her growth, only by the sanctified use of human appliances that stand in the community simply upon their intrinsic merits.

The effects of Methodist preaching in the early days of the century were proportionally much more manifest than now. The figures upon our own ecclesiastical records show but a small part of the results of their ministry. Tens of thousands, converted under their discourses, united with other Churches, and in this way, in part, the softening and sweetening of the religious atmosphere of New England may be accounted for. These early men were remarkable men, in physical strength, in natural gifts, in rich spiritual experiences, and in their popular address. But few of them enjoyed, in those days, academic training, so it pleased God to call men of special endowments to the work. Two or three very apparent facts opened before them what would otherwise have been an impassable barrier to the sympathies of an instructed Puritan community—the very low state of religion, the iron-bound Calvinism everywhere heralded from the Orthodox pulpit, the universal doubt, on the part of believers as to their spiritual state, and the fatalism growing out of the doctrine of absolute predestination, on the one side, and an unmitigated call of God to preach, an undoubted, divinely-attested and rich personal experience of the power and peace of the Gospel, an extemporaneous delivery, a self-sacrificing readiness to preach anywhere and to suffer any inconvenience in order to deliver their message, on the other side, gave these inspired prophets of our early ministry an interested hearing everywhere on the part of the people. They relied more than their sons do upon the sermon. They preached to convert men on the spot, looking upon this as the divine mode of evangelizing the world. While their sermons were orderly, often powerful arguments or happy textual expositions, they were always effectually applied by earnest exhortations, and illustrated by personal religious experiences. How often, in his discourses, without affectation, but with humble modesty, have we seen Father A. D. Merrill, in the prime of his life, sweep a congregation with

overwhelming emotion by the relation of some phase of his own religious experience! There were not so many speaking prayer-meetings in the former days; there was more preaching, and there were more love-feasts. The gathering of so many able Christian workers has made the social meeting for praise and prayer a necessity and a blessing; but there can be no greater misfortune than for the pulpit to be shorn of its evangelizing power. The chief office of the pulpit is to persuade men to be reconciled to God. The platform, the press—newspaper, quarterly and volume—now offer abundant facilities for the defense of the faith; but the preacher is God's ambassador, with a divine tenderness to press upon men the heavenly terms of reconciliation and salvation.

It would prove a delightful means of grace, just at this time, for all our young ministers to read our fathers' magnificent memorials of early Methodism. Would that upon the sons might fall a double portion of the spirit of the fathers!

THE AGONY OF THE NEW BIRTH.

The secular press has daily brought us detailed accounts of the agony of the new birth in France. The old monarchists die hard, and it is natural that they should endeavor to throw the nation into a frenzy as they are compelled to step into the background.

But a great deal of this fury is manufactured for effect. There is nothing dangerous in the retirement of MacMahon, for instance. He never was anything more than a figure-head, never was elected by the people, but by an assembly that had usurped its charges and outlived its time. The present Chambers, fresh from the people, can much better represent their interests, and the sooner the enemies of the Republic step aside and put it into the hands of its friends, the better.

MacMahon crowded out the Republic. The Republic has now the most reliable statesman of the Chambers at its head; and thus the new year opens very encouragingly in France. The recent elections for a renewal of one-third of the Senate have gone almost en masse for the Republicans, and given them such a majority over the allied monarchists, that, on the opening of the Chambers, a few days ago, the so-called conservatives took their seats in hopeless resignation, resolving that they would do nothing in the presence of such a majority, thinking it best to throw on them all the responsibility of their measures.

Now this is a wise conclusion, and a gratifying one; for their professed conservatism is a fraud. They are not now in disposition the conservatives, but rather the destructives. Had they the power for twenty-four hours, they would overthrow the Republic, destroy its Constitution, and then immediately quarrel among themselves in regard to their respective claimants for the throne in France. And this quarrel could scarcely be settled without the intervention of other powers, again bringing war and bloodshed into France and Europe.

The moderate Republicans who rule the hour in France are the veritable conservatives of peace with honor, and the party that desires to establish a government in which the social organization would be preserved, and the rights of all classes honorably maintained. The conservatives in the recent canvass said a great deal about the dangers to which society would be exposed in case the Republicans were to triumph; but society is not exposed in a country where the land is so extensively parcelled out to the humble peasantry, who own the soil and cultivate it.

And we opine that the family is safe in a country where millions of men, daily, give, by their thrift and industry, the most touching proofs of paternal and conjugal love. France, under the present régime, is on the right path, and will go on successfully if the so-called conservatives and the clergy will let the rural populations alone to govern themselves according to their own common-sense instincts. For the French peasants have at last opened their eyes to their true condition. As in the recent canvass whole communities have thrown off the shackles of monarchical clericalism, and gone over into the camp of the "Honest Republic," it is this most extensive change on their part that tipped their ballot-boxes all on one side.

This, according to the "conservatives and priests," is a great calamity; it is the triumph of demagogism that will bring ruin on the country. But the French masses are becoming daily more intelligent, and they are not unmindful of the fact that the return of the royalists in all the revolutions of the last century has been accompanied with cruelty, bloodshed and massacre. It would not be possible to-day for any of the pretenders, whether it be the Bourbon, the Orleans, or the Bonaparte, to return to France without a repetition of those scenes of blood and exile.

The peace of France at home and abroad has been secured by the triumph of the Republic! Civil and religious liberty has gained a new lease of life.

When Napoleon III returned to France, he consolidated his power by banishing such men as Victor Hugo, De Girardin, Quinet, and Thiers—men whose teachings have now become the very code of the Republic; and would Napoleonists now do less to their political antagonists? We declare, then, that the cause of Republicanism has escaped a great danger, and entered on a solid and significant career. And

it is fully able to take care of itself under the rule of the present leaders, whose hands will not be laid in their laps as those of their opponents guilelessly pretended to be.

Much now will depend on the way in which the programme of the consolidated Republic is carried out—for in itself it is excellent. It is public order within and peace without, necessary reforms for the benefit of all classes alike, and the broadest civil and religious liberty consistent with the rights of all. And more than all else, the new powers will work with a view to put an end to clerical despotism in the school, the family, and the Church.

The most clearly-defined plank in the Republican platform is broad and unlimited secular education for the masses; believing that in proportion as these are enlightened, true liberty will be secured.

In this interest Gambetta has just made two stirring and inspiring speeches in the heart of Paris, as a greeting from the Republicans to the new year, from which we take the following extract:—

"I salute the coming year as one of constitutional harmony, as the year of legality associated with loyalty in the public realm. I salute, gentlemen, the true conservatism, which consists in working for the public good under the shield of the law, and in recognizing no other superiority than that which results from virtue, talent, or service rendered; which accepts no other burden than those freely borne by those freely elected by the nation, and no other liberty than that which profits all and casts off all chimeras and Utopias. The Republic is the right, nothing but the right, but the whole right!"

These inspiring words are now ringing through all France, and they are not those of a demagogue. They are the convictions of the party which has just triumphed, and which promises to make the coming year one of social peace, and of educational, political and industrial successes. May God give these men moderation and wisdom for their important task!

Editorial Items.

The Preachers' Meeting, last Monday, was a peculiarly interesting occasion. It was quite an old-fashioned Methodist meeting, resonant with glorious hymns and abundant devout responses. According to announcement, the presentation of the elegant chair, made out of oak and elm upon the Common under which Jesse Lee preached his first discourse in Boston, in 1790, with its attending very impressive services, was made in an acceptable manner. Wesleyan Hall was filled; many of our ministers from a distance being present, with a large number of laymen and Methodist ladies. Dr. W. R. Clark opened the exercises by reading the first hymn which Jesse Lee gave out under this memorable "liberty tree elm"—"The Year of Jubilee is Come"—and it was sung to the familiar old harmony, by the happy successors of the brave Itinerant. Dr. Steele led in a devout prayer of thanksgiving and supplication for the continued benediction of God upon our ministry. The second hymn of Lee was then sung, and a copy of the hymn book was presented to the trustees of the New England Conference. President Cummings received the chair in an admirable speech of much power, which the meeting was very reluctant to have shortened by the limitations of the hour. Dr. W. S. Studley read a poem, which was an inspiration, and drew forth the constant applause of his delighted hearers. This, also, will appear in our paper. The exercises of this exquisite work was \$100, which was nearly all taken up by subscription on the occasion. Our paper next week will be a Jesse Lee issue, and will be well appreciated by our readers.

Last Sabbath was an interesting day at Trinity M. E. Church, Providence, R. I. It was the twentieth anniversary of the establishment of the Sabbath-school which resulted in the organization of the Church the succeeding May. Under Dr. McKee's services were commenced in a hall twenty years ago, and very soon a large congregation and a fine Sunday-school were gathered. The Church was organized by Rev. William McDonald, and the present pastor, Rev. Geo. W. Smith, a graduate of the school, fully sustains the high reputation of the office. Many schools throughout the country have accepted its excellent modes and are repeating its successful experiments. At the present time the school numbers 600, while the Church is only 400. On Sunday the old pastors and friends of this vigorous Church were called in to rejoice with their brethren in their memorial festival. They missed very much the necessary absence of Brothers McDonald, Cooper, and Smith, and Drs. McKee and Ela, whose efficient labors were spoken of by grateful disciples during the impressive services of the day. Revs. Geo. Westgate and W. F. Farrington—old pastors—were present and rendered excellent aid during the varied exercises. The anniversary commenced with a prayer-meeting at 9 o'clock—a service which has been kept up from the beginning. At a quarter before eleven the whole school was present, with a large additional audience. Addresses were made by the present and past superintendents, a fine sketch of the history of the school was read by the secretary, and the school was then opened by Brother Westgate and the editor of Zion's Herald. In the afternoon the latter preached, and in the evening Brothers Westgate and Farrington and Mrs. J. K. Barney made very appropriate and effective addresses. The addresses during the day filled the church.

The music was particularly fine, and the whole occasion was one of great interest. We trust it will prove an inspiration to even greater and better things in the future. The present pastor, Rev. D. P. Leavitt, is enjoying a successful term with this people. He happily crowns a succession of ministers who have been much beloved; none more so than the present. A good state of religious interest prevails, and meetings are to be held nearly every evening this week. We trust large and permanent results will attend them.

We have received a copy of the twenty-seventh annual report of the Massachusetts Temperance Alliance. It does not show a very large amount of work accomplished by the society in the field of reform, but it does exhibit a very consistent and loyal adhesion to its accepted principles at whatever expense of temporary popularity or loss of income it may cost. The leaders of the Alliance became fully convinced in their own minds that they could not hope for such legislation as they believe to be vital to the progress and consummation of the great reform from either political party in the State, even if temperance men were elected to fill the highest executive offices, and that only by a distinct prohibitory party could the desired end be gained. The moral power of the Alliance has therefore been chiefly turned in this direction during the past year. The officers frankly admit that by this course it has lost the support of some of its former co-laborers and suffered somewhat in the estimation of the world's habit which many modern meetings have put on, and an earnest protest against the breach of the Sabbath sanctity by the sites chosen for the modern meeting and their continuance over the Sabbath. It is a good tract to circulate between now and next fall.

United States Senators Armstrong, of Missouri, and How of Wisconsin, received their academic education at the Maine Wesleyan Seminary, Ken's Hill, Maine. Senator Armstrong anticipates much pleasure in the coming summer in visiting the scenes of his boyhood days while at that well-known school. The Principal of the institution at that time was Merritt Caldwell, classmate and chum of the late President of Bowdoin College, who was remarkable for his talents and scholarly attainments, and died in early life.

A daughter of Rev. J. H. Clinch has prepared a pleasant and cheap device to interest young persons in Biblical study on the Sabbath. In a little box are 125 small rolls of different colors, prettily arranged, on which are well-selected, and sometimes curious, Scripture questions. In a little paper-covered tract the places in the Bible where the answers can be found are given. It affords a very pleasing and profitable way to pass the Sabbath hours at home. Moses Sargent & Sons, Bromfield Street, have it for sale. It is called "Scripture Rolls: Instruction and Amusement for Old and Young."

Dr. J. P. Warren, of the Christian Mirror, devotes nearly his whole editorial page to an exhaustive examination of the Barron tragedy, in Dexter, Me. He visited the scene of the sad event, and made himself familiar with all the elements in the case. His conclusion is, that, after a careful and impartial examination, not one particle of his confidence in the integrity and honor of the late lamented treasurer Barron has been shaken, and he has been strengthened an hundred-fold. He heartily commends the heart-stricken family to the sympathy of the community.

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laure and to secure such changes as are needed in the mode of committing and in the management of the institutions.

The Advocate of Christian Holiness for February (which is an excellent number) has a quotation from the very eloquent centennial address of Dr. H. W. Bellows, in memory of John Howard, delivered at the International Holiness Congress held in London, in July, 1878, in which he compares John Wesley with the great prison philanthropist. We shall copy the whole article in a future paper. After speaking of Mr. Wesley's marvelous power with his tongue, "cloven with the flame of the Holy Spirit," "converting, like the apostles, thousands in a day," he refers to his literary ability, and says: "And what his never silent nor weary tongue did not accomplish, his ever active pen did—keen, plain, with less ink and more blood in it than any pen that ever wrote so much—a pen that uttered things not words, terse, unornamented, wholly to the purpose, vigorous and decisive."

Our agents in New York publish a very striking tract for the times, entitled "Camp Meetings?" their origin, history and utility; also their perversion and how to correct it, embracing a review of the Sabbath question, by Rev. S. C. Swallow, of the Central Pennsylvania Conference. This little pamphlet, neatly bound, is a rousing plea for the ancient simplicity and spirituality of the forest meetings; a sharp and unsparring criticism of the worldly habits which many modern meetings have put on, and an earnest protest against the breach of the Sabbath sanctity by the sites chosen for the modern meeting and their continuance over the Sabbath. It is a good tract to circulate between now and next fall.

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The Family.

OLD SONG MEMORIES.

BY LUCY MORRIS CHAFFEE.

How sweetly the memory of beautiful songs,
Heard often in days that were long ago
pass,
Is stirred by the charm that to music be-
long,
Or the spell that some chorus has over us
cast!
One takes me this morning to childhood
away,
And g-d's before me dear friends that
were mine;
I hear their sweet voices—it seems like to-
day—
And the song which they sing is the
"Auld Lang Syne."

"I would not live away," too, falls on my
ear
As clearly almost as if years had not fled;
And the strains of "Sweet Home" I can
certainly hear,
Though the loved ones who sang it are
scattered and dead.
Another comes up—"Is the Scotch" "Bon-
nie Doon?"
I know it so well by its musical slides;
Ah, how many voices have sung that old
tune,
In how many hearts its remembrance
abides!

There are Windham, Old Hundred, St. Mar-
tin's, R-trust,
And plaintive Mount Vernon, sung soft
at the bier;
There are "Ingleside's" witcheries, home-
ly and sweet,
"Dundee's" warbling measures" and Ban-
nockburn's fire.
Oh, be it portion to join in the songs
The ransomed shall raise in the land of the
King!
O'er, rapturous chorus of nations and
tongues,
When thousands and "thousands of thou-
sands" shall sing!
Hampden, Mass.

THE CONVERSION OF SEAMEN.

BY REV. W. H. PEARNE, D. D.

Those living in our sea-board cities,
or the larger towns upon our inland
waters, know something about the
sailor. Others know little of him ex-
cept as he is occasionally brought to
public notice through the records of
crime, in which he figures largely, or
by some appeal made in his behalf.
Unfortunately the former have known
too much of him. They have witnessed
the exhibition of his worst traits; have
under the most disadvantageous circum-
stances. The consequence is, that un-
til quite recently he has been dreaded
like a pestilence. Absent from home
much of the time, feeling none of the
restraints of social life, thrown out of
good company when on land, and left
to mingle with the vile, he naturally
gravitates to a low plane of morality.
And because of this fact he is often
shunned by the good and left to sink
lower and lower in the scale of being.
From time immemorial he has been
disolute, reckless and profligate.

As a human being the sailor possesses
all the natural qualifications and en-
dowments which distinguish the race.
He exhibits many of the best qualities
of our nature at times, and to a degree
which challenges our admiration. His
calling demands courage, and he shows it.
He climbs the rigging, runs upon the
shrouds, watches away the weary
night on yard-arm or deck, mends the
life-boat, sweeps through the surf, or
plunges into the sea at the voice of
command with an alacrity and pleasure
which show devotion and daring. His
battle with the stormy elements fur-
nishes a picture that is no fancy sketch,
no dream of the imagination. It is as
marked, as striking and impressive as
the gladiatorial combats of knighted
chivalry, or the conflicts of panoplied
soldiers on fields of deadly strife. Aye,
more so! The latter is the contest of
equals, affected only by the varying
circumstances of skill and numbers.
The sailor is the one, the weaker con-
tending against the many, the invis-
ible, the irresistible powers of nature.

These good qualities are misdirected
in their moral application, and become
an element of wrong and often of evil.
He dares the devil and is led captive
by him at his will. He defies man, and
becomes obnoxious to society. He fears
not God, and exposes himself to eter-
nal death. He experiments in sin
with a nonchalance that is alarming,
and excites the pity of all who know
him. He runs into danger and crime
alike recklessly. He becomes profligate;
having no conception of the value of
money, he spends it with a freedom
that is proverbial. He does not in-
dulge in extravagance in dress or
personal ornaments; he scorns these
as unworthy of his notice; but he eats
and drinks as he pleases, indulging in
the latter generally to excess. Hence,
with very few exceptions, until re-
newed by grace, the sailor is a drunk-
ard. Being social in nature and con-
vivial in disposition, when one meets
others like himself they run into in-
dulgence that are harmful. Generous to
a fault, his wages, which are generally
above the ordinary average of labor-
ers, are gone almost as soon as re-
ceived.

He is as profligate of time, talent
and character as he is of money, hav-
ing no appreciable idea of either, and
lives as carelessly as though he had no
soul, no high born, immortal nature
which must bear the stamp he puts
upon it forever. And in his isolated
position he is not reminded of these
great truths as often as more high-
ly-favored sinners are. Indeed, unless
they are brought to his attention by
special effort, now and again, he would
hardly know them; yet he must be
saved. He needs salvation, is just as

worthy of it, has as good a right to sal-
vation through the infinite love of the
Saviour, as any other man.

To save the sailor there must be
peculiar adaptation of means. Ordinary
methods will not reach him, if for no
other reason than that he will not come
under their influence. He has no reli-
sh for, or patience with, the common
humdrum of life. He sees nature on
its broadest and most magnificent
scale, and in its grandest and wildest
commotions. Everything that savors
rigidity of order and regularity is un-
congenial and unwelcome. He wants
the storm and tempest, and feels weary
and not at home in a calm, or in a
quiet sea. So a religion that is quiet,
tame and spiritless does not suit and
does not attract him.

Whatever reaches the sailor must be
meant for him. True, the same Gos-
pel is "the power of God unto sal-
vation to both Jew and Greek," sailor and
landman alike. The same simple,
confiding trust in the Atonement of
Christ as the meritorious cause of sal-
vation must be exercised by him in or-
der to be saved. There is but one con-
dition imposed upon all—"Believe in
the Lord Jesus Christ and thou shalt
be saved." There is the sublime and
the simple requirement made, and all
must comply with it. But this Gospel
must be presented to him in a manner
that will awaken interest and inspire
confidence. This makes seamen's
Bible, and sailor preachers neces-
sary. It must be presented to them
by themselves. Father Taylor, of Bos-
ton, could not reach a Jack Tar once in
a thousand times in Bromfield Street
or in any modern or fancy church, al-
though he preached the very same
Gospel. But in the sailor's desk he
drew them by hundreds and thousands.
So it was with the Bethel services of to-
day.

A church built for sailors, or appro-
priated to their exclusive use, has more
interest for them, though plain,
simple and unpretending, than any
gorgeous temple would have. They
feel at home in it, whereas in the latter
they would feel as strangers. Then
the man who understands the sailor's
life in all its phases, who can adapt
himself to some peculiarities which
they have, who can enter into their
feelings, and lead them from the paths
of sin with a gentle hand, when such
will answer, or rush to snatch them
from despair as they would rush to re-
scue a fellow-being from a watery
grave, will command the sympathies
as well as the confidence of sailors,
and lead them to Christ. But they
must be treated as men, not as dolls,
as children; they have stern, sometimes
rugged, common-sense, and they want
it recognized.

When it is recognized, and they are
approached like men, they respond to
the appeal. No more willing or teach-
able spirits are found than among sail-
ors when once they are persuaded to
yield to the convictions wrought by the
Spirit of God upon their hearts.
Awaken in their minds a sense of the
need of mercy, and they seek it at once
and earnestly. That false pride which
influences ordinary sinners they do not
feel. They care not for external or
surrounding circumstances; they are
not ashamed to be seen bowing at the
altar of prayer, nor to acknowledge
themselves sinners, and to ask for par-
don. Hence conversion, when it does
take place with them, is clear, satisfac-
tory and convincing. The natural and
acquired courage which they possess,
makes them bold and valiant soldiers
of the Lord Jesus Christ.

Now the question presents itself to
the mind: "Are seamen thus converted?"
We answer emphatically, Yes! Not
one here and there only, or now
and then simply, but by scores, hun-
dreds and thousands. We have the
same evidence of this grand fact that
we have of the conversion of other fel-
low-men. God has been doing a great
work among seamen within the last
few years. Take a few cases as pre-
sented in the report of proceedings held
in connection with the anniversary of
the American Seamen's Friend Society
in May, 1878: "In 1828 a British ad-
miral came into a mariners' meeting in
London, and towards the close was in-
vited by the presiding minister to pray.
Said the minister afterward: "It was a
most solemn and interesting scene.
If any person, thirty years since, had
told me I should see an admiral of the
British Navy on his knees, thus pray-
ing for sailors, and with sailors, I
should have said, with the unbelieving
lord of Samaria, 'Behold, if the Lord
would make windows in heaven, might
this thing be!'"

"It was with similar amazement
and joy that the New York Observer
communicated the news of a semi-
weekly prayer-meeting and a revival
of religion on board the whale-ship
"Enterprise," Capt. Swain, in the
Pacific Ocean, in which the master,
three officers, four boat-steerers, and
five men before the mast were reported
to be converted." And it was joyful
news, indeed. Rev. Charles J. Jones,
now chaplain at the Sailors' Snug Har-
bor, S. I., where he has nearly six hun-
dred seamen under his pastoral care,
said that between the years 1831 and
1841 he traversed the waters of the
globe in the forecabin under British
and American flags. During the first
nine years he never met with a relig-
ious officer or a man before the mast.
No man in all those years ever spoke
to him of the peril of his soul, or
pointed him to the Saviour. During
the last year, as a Christian sailor on
board of three vessels, he led his ship-
mates in daily morning and evening
religious devotions.

The year 1859 was one of marvelous

grace to seamen. More ship-masters
were converted than in any single year
preceding, and more sailors. Since
that time the work has been going on
with accelerated power, until more
than five hundred masters in command
of vessels and thirty thousand sailors
have been led to rejoice in the pardon
of sin and in hope of the glory of God.
The work has extended to all branches
of the marine service, naval as well as
commercial. The Receiving Ship
"North Carolina," at the Brooklyn
Navy Yard, has been the scene of an
almost continuous revival for years.
It has furnished praying-bands for gov-
ernment vessels going out to the East
Indies, Africa, and other points of des-
tination, so that the voice of prayer
and the song of praise have been heard
in the berth and gun-decks, in the fore-
chains and the tops of our men-of-war,
with the consent and approbation of
the officers. Two years ago such a
work was experienced on board the
United States Receiving Ship "Poto-
mac," at Philadelphia. Scores of men
were converted, and a blessed influ-
ence extended through all our Navy.
One of the most gratifying assurances
we had during our late civil war, in
which so many brave men lost their
lives in the naval service of the coun-
try, was the fact that bands of praying
men were found on almost every ves-
sel in the blockading squadron extend-
ing from New York to the Gulf of
Mexico.

These general statements, which
might be multiplied to almost any ex-
tent, leave us in no doubt on the ques-
tion whether sailors can be saved.
The testimony of chaplains at our
Bethel stations confirms the truth.
Capt. Andrew Bartlett, chaplain in the
Chelsea Hospital, Boston Harbor, re-
ports that since 1859 eight hundred and
eighty-six have been hopefully con-
verted under his labors—an annual av-
erage of forty-six! During the pastora-
te of Revs. C. J. Jones and E. D.
Murphy in the Old Mariners' Church,
Catharine Street, New York, 1,678
were added as members, most of them
sailors. These are but few of many
cases which might be presented.
Surely they are enough to confirm our
faith in the prophetic utterance that the
abundance of the sea shall be converted
to the Lord.

The grand human instrumentality in
accomplishing this work will be the
subject of another communication.

TO—ON HER BIRTHDAY.

A SONNET.

A house-blessed the happy natal morn,
As mid the quiet, snow-capped Vermont
hills,
The peaceful past's home, so free from
ills,
Was crowned, when told another girl was
born.
A score of laughing years that gem was
worn,
And brimming hearts ran o'er with joy,
As fills
The day the sunlight, and the running
rills,
Rush laughing down the vales which they
adorn.
Another preacher's home had need of light,
And so he craved this gem himself to
wear.
Now twice four years have sweetly passed
away,
And lo, the diadem that grows more bright
With life's burdens are but light to
bear—
He joins in blessings on thy natal day!
Boston, Jan. 24, 1879.

JOHN VASSAR.

BY REV. ELBERT OSBORN.

In many parts of our country the
name of "Uncle John Vassar," as he
was called, has been known for many
years as designating a most devoted,
successful lay-worker in the Lord's
vineyard. The testimonies of his dili-
gent efforts and great usefulness, given
by Rev. Dr. Fulton, of Brooklyn, and
General Clinton B. Fisk, of New York,
and others, in addresses recently deliv-
ered on the occasion of his death, show
forth the power of divine grace in
a wonderful manner.

From one of these addresses, pub-
lished in the New York Daily Witness,
we learn the remarkable fact that a
pair of boots, given to him by a relative,
was the instrument, in the hands of
God, of leading him to the house of the
Lord; and this resulted in the conver-
sion of his soul. It seems he was re-
peatedly invited to attend an extra
meeting then being held in Poughkeepsie,
New York, but "stoutly refused."
At length his friend told him he would
give him a pair of boots if he would go.
He consented, the ice was broken, and
eventually he was led to that Saviour
whom he afterwards loved so well and
served so faithfully.

I have been recently told, on very
good authority, of a similar instance
which occurred many years since in
Philadelphia. A pious apprentice was
ridiculed by his fellow-workmen in the
shop for his religion. He not only re-
mained steadfast, but "carried the war
into Africa" by inviting them to go to
the house of worship. But his efforts
were unavailing till he offered each of
them fifty cents if they would comply.
Two of them did so, and in the church
they were induced to seek pardoning
mercy. They found it, and one of them
entered the ministry and eventually be-
came a Presiding Elder in the M. E.
Church.

But what of the subsequent life of
the persevering, benevolent young ap-
prentice? He took up his residence in
New Jersey, and became a judge of
the court and a most useful class-leader.
He lived to see a son and son-in-law
become eminent in the ministry, and
followed both of them to the grave.
Afterwards he too passed away, and
joined them in the mansions of the
blessed.

I may add that a grandson of his is
now a distinguished minister in the
New York-East Conference. God help
us to pluck sinners as brands from the
burning!

MRS CROLY ON DRESS.

BY H. N. K.

When we saw the announcement
that Mrs. Croly ("Jennie June"),
fashion editor of *Demorest's Magazine*,
and through it of nearly all the pub-
lished text for fashion plates in this
country, was to give the opening ad-
dress for the course of "Dress Instruc-
tion" in Lowell Seminary, Abundant,
we did not know about it. "Aesthetics
of dress" and by Mrs. Croly! The ex-
hortations of the sainted Wesley on
"enormous bonnets" (now enormity
of littleness, "ruffles and rings," rang
in our ears.

Well, we make our humble con-
fession: We never heard so searching
and thorough an exhortation to godli-
ness in dress. Mrs. Croly swept out
from a school-girl's appliances, by the
changeless law of fitness, frills and
ruffles, gew-gaws, tie-backs, whalebones
and "dress-improvers" of every sort,
crimps, puff, rals, bangs, and all the
horrors of head-gear. She supported
a vigorous attack on shoes, with the
statement that Queen Victoria fitted
out her marrying daughters with six
dozen stout calf-skin boots. From
street attire were banished, by the
same law, chas, consciousness of
every sort, unsuitableness to weather,
climate, and many other things. She
unfolded the primary principles of
dress in genuineness, truth and sim-
plicity. For homes is the loveliness
of the revealed womanhood, of which
delicacy and refinement in attire are but
the fit outward expression.

This, and much more which cannot
be here said but which is eternally
true and good, made the substance of
this admirable address. There was
nothing in the quiet, high-bred lady to
mar her word; she has an unaffected,
sincere manner, and a serenity of ele-
gance in her dress befitting a lady in
her public work.

Our Boys and Girls.

MARY HERBERT'S CROSS.

"Let us never mind the scoffs nor the frowns
Of the world,
For we've a lot of crown to wear;
It will make the crown the brighter to
shine.
What we have to wear to wear."
So sang Mary Herbert as she tied on
her warm hood, and took her school-
books from the table. Her good-morn-
ing kiss had been given, but she in-
gled to say another parting word to
her mother.
"You know, mother, Kittie Cum-
mings and I are to stay all night at
Tillie Scott's. I won't be home till to-
morrow afternoon."
"Yes, dear—what is your text to-
day? You want to carry it with you
to Tillie Scott's, for a talisman."
"It is the verse which was our pas-
tor's text last Sabbath morning: 'If
any man will come after Me, let him
deny himself and take up his cross and
follow Me.' But, mother, I have not
had a cross to bear yet. I never felt so
truly happy in my life as since I have
been a Christian."

"You have received nothing but en-
couragement so far, my child. Trials
of faith must come, however. Few
Christians go through life without bear-
ing a cross. Sometimes it is light,
sometimes heavy, but our Master bent
beneath the weight of His cross, and
we too must bear it. The cross before
the crown, Mary."

Mary went thoughtfully to school.
She was a young Christian, and had
been but a little time a member of the
Church. In the ardor of her first love,
how should she look upon anything that
her Saviour sent, as a cross?

After school she and Kittie accompa-
nied Tillie Scott to her beautiful home.
They spent a happy afternoon and an
evening together, and after preparing their
lessons for the next day, at Mrs. Scott's
request they played in turn upon the
piano, and sang some of their school
melodies. When the clock struck ten,
Tillie took her friends to their room,
and school-girl-like, they sat down and
had another long talk together. At
last, Kittie proposed that they should
retire, and she and Tillie, standing be-
fore the long mirror, began to unbraid
their hair, and brush it. Mary, in the
meantime, sat still, trying to decide a
conflict which was going on within.
At home she always read a chapter in
the Bible before she went to bed. But
her young friends evidently did not do
this. Perhaps they would laugh at her.
How hard it is to be laughed at!

"Never mind it for one night," whis-
pered the tempter.
"Take up thy cross," said conscience,
in louder tones.

Mary decided rightly. "Tillie," said
she, "will you lend me your Bible?"
Tillie stared a moment in surprise,
and Kittie laughed, and said:—
"Now Mary wants to show us sin-
ners how good she is! I wonder if you
read your Bible at home."
Mary's cheeks flushed, but she said
quietly, "Yes, Kittie, I read it and I
love it."

Tillie now took from her drawer a
beautifully-bound Bible, which she kept
wrapped up in tissue paper. She had not
learned how sweet it is to say, "Thy
Word have I hidden in my heart."

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrunk at the cold world's
increase;
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or the heart's old ache and pain are bare;
But whether I do the best I can
To soften the weight of adversity's touch
By the angel's dream of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land, or on the sea;
By purring brook, or heath stormy wave,
It matters little or naught to me;
But whether the angel's dream comes down
And marks my brow with his loving
touch,
And on that shawl wear the victor's crown,
It matters much!

Noah Bates Barker.

For Young and Old.

Only Fun.

.... A foreign journal says Poe's "Raven"
was borrowed from the Persian. If Poe was
alive, he would doubtless deny the fact as
Persian.

.... "The class in grammar will please
stand up and answer this question: How do
you parse the word dollar?" "Plea-e, sir, if
it is a trade dollar you parse it for ninety
cents."

.... "What kind of an angle is that?"
asked the professor. "An obtuse angle,"
said a student. "No, sir, it is a good deal more acute than
you are."

.... "This sidewalk's handy, but not as
sandy as I wish it was," said the man who
reached his length on the icy pavement.

.... A landlady was complaining that she
couldn't make both ends meet. "Why not make one
end vegetables?"

.... Contractor: "How's this, sir? I trusted
you to overlook this work, and here, the first
day, the very thing I wanted most of all is
neglected." "Overlooked it entirely, this?"

.... A professor at Cornell, lecturing on
the effects of the wind in some Western for-
ests, remarked: "In traveling along the
road I even encountered the large
hound and twisted together to such an extent
that a mule couldn't climb over them. So I
went round."

.... Bookseller: "What sort of books
do you want, sir?" "O, such
books as a gentleman generally has!"
Bookseller: "And how many?" "Bags—
W. H. my library is 12 lb 15, and I want
it full." Bookseller: "Will you have them
bound in Russia or Morocco?" "Bags—O,
don't send so far! Have them bound in Lon-
don."

.... "What is meant by conscience?"
asked an English schoolmaster of his class.
"A hindward monitor." "And what do you
understand by intelligent youth?" "A hindward
monitor!"

.... A gentleman passing across the play-
ground of a public school was accosted by
the boys, and was advised to comply with the
principal, which he did; "I have been
abused by some boys, and I have come to
acquaint you with it, as I under-
stand you are the principal."

.... "Have you Brown Eyes?" inquired
a charming brunette, as she raised her soft
and melting orbs to a clerk, whose optics are
of the particular, but he described, in a muted
store yesterday. He blushed modestly as he
replied: "Yes, Miss, you know I have, but
of what possible use is that to you?"
"It's the music I want," she softly re-
sponded.—*Baltimore Gazette.*

.... A little girl, visiting a neighbor with
her mother, was gazing curiously at the box's
new bonnet, when the mother queried: "Do
you like it, Laura?" The innocent replied:
"Why, no; her said it was a perfect fright;
but it don't suit me, and the owner quar-
relled with her, and Laura's mother
didn't say long after that."

.... "If I should marry Eliza Jane," said
a prospective son-in-law, "I should frankly
confess one thing in advance—I am of rank
or a high one, and I am a member of a
club." "Oh, that'll be all right," blandly
replied the dear old lady; "I shall go and
live with you, and I'll see that you always
have cause."—*Baltimore Gazette.*

.... When young Alice Mallard was at
college the professor of rhetoric gave the
class as a subject, "A Eulogy of Indolence."
On the given day the compositions were
handed in, and the professor, after exam-
ining each, remarked: "M. Mallard, where is
your essay? I don't see it." "I don't see
it, your pardon," said the student, and
passed up a neatly-folded package of manu-
script. The professor opened it, turned over
the pages, and, with a gasp, exclaimed: "O
Sirrah, this is a miserable joke. This paper
is a blank—not a word in Eulogy of In-
dolence anywhere on it." "Oh, I thought
that the highest eulogy of Indolence I could
give," replied the student, "would be not to
write anything."

Gems of Religious Thought.

.... We do not know to what unfathom-
able necessities, and agonies of mind, and
death may correspond, and as little do
we know, in looking at each other's lives,
what may be unfolding or what may be con-
cluded, as seen from within. That which
seems to others a cutting short of activity,
may be to ourselves the laying down of arms
in the midst of a battle, and the going to
heaven, where our friends can see only the
storm.—*Inter-Ocean.*

Dark falls the night, withheld the day,
Weary we feel perplexed and chill,
And with tears of love divinely fall;
Shining from centuries far away—
Good-will and Peace. Peace and Good-
will.

Through eighteen hundred stormy years
The world has trembled, and not ceased;
And past all mists of mortal fears—
The guiding star rebukes our fears—
Peace and Good-will. Good-will and
Peace.

Shine, blessed star, the night is black,
Shine, and the heavens with radiance fill,
While on thy slender, guiding track
The angel voices echo back—
Good-will and Peace. Peace and Good-
will.

.... You are to find Christian joy in your
duties in the family, and in your duties out-
side of the family, in your every-day life at
home and in society. The great truths of
God's love, of the redeeming power of the
Holy Ghost, of the watchfulness of God over
men, and of His influence toward them
are to have such an effect on your mind that
when you enter upon your daily tasks you
shall have power of hope in you so that you
can extract joy from common things. There
is where you must get your joy—in nature;
in society; in social intercourse; in all
things. Paul said he rejoiced even in in-
firmities.

.... Who ever finds the prayer which God
always hears, can put his whole heart into
this brief sentence: "Thy will be done."
There is no form of prayer possible to him
which does not grow out of this one petition.
When our souls are renewed, cleansed, and
sanctified—when the greatest work for which
Christ came absorbs our time and energies,
and is the source of our fondest hopes—it
can be no small or temporal thing which we
shall long for in our prayers. All the things
which we most desire will be a part of the
unfolding counsels of God; and the same
events which are a cursing to such as lack
this desire, will crown our lives with bless-
ings. Only those who pray for the reign of
Christ will have eyes to see Him when He

comes in His kingdom.—*Dr. J. M. Man-
ning.*

"THOU ART A PLACE TO HIDE ME IN."
Without, I hear the beating of the rain,
The howling winds that tell the storm's
increase;
O cover; sure that he who seeks may gain!
Within, abide, h peace.

Without, I hear the sound of feet that halt
And grope and stumble in the blinding
night;
O blessed faith that serveth in default
Of what men call the light!

O rest, O wayside inn, where home is not,
For the poor pilgrim to that city fair,
Where strife shall cease and doubtings be
forgot!

Thy Lamb, the Light is there!
—Independent.

HIS HAND HELD UP.

A story is told of a street boy in
London who had both legs broken by a
dray passing over them. He was laid
away in one of the beds of the hospital
to die, and another little creature of
the same class was laid near by, picked
up sick with famine fever. The latter
was allowed to lie down by the side of
the little crushed boy. He crept up to
him and said:—

"Bobby, did you never hear about
Jesus?"

"No, I never heard of Him."

"Bobby, I went to mission school
once, and they told us that Jesus would
take you to heaven when you died, and
you'd never have hunger any more and
no more pain, if you asked Him."

"I couldn't ask such a great big
gentleman as He is to do anything for
me. He wouldn't stop to speak to a
boy like me."

"But He'll do all that if you ask
Him."

"How can I ask Him if I don't know
where He lives, and how could I get
there when both my legs is broke?"

"Bobby, they told me at mission
school as how Jesus passes by. Teacher
says as He goes around. How do you
know but what He might come around
to this hospital this very night? You'd
know Him if you was to see Him."

"But I can't keep my eyes open; my
legs feel so awful bad. Doctor says
I'll die."

"Bobby, hold up yer hand, and
He'll know what you want when He
passes by." They got the hand up. It
dropped. Tried again. It slowly fell
back. Three times he got up the little
hand, only to let it fall. Baring into
tears, he said, "I give it up."

"Bobby, lend me yer hand. Put yer
elbow on my pillow; I can do without
it." So one hand was propped up.
And when they came in the morning
the boy lay dead, his hand still held up
for Jesus.—*Selected.*


The Little Folks.

BAKING THE CAT.

BY MRS. M. F. TUTTS.

Nora Gray was very fond of "house-
teppin," as she called it. She had a
little broom and dust-pan, a set of
dishes almost large enough for grown-
ups to use, and a

Y PIANOS



THE
WORLD.
and Seven
days and
in Four
weeks.
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use.
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[illegible]

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independence we now enjoy, and finally, let the slaves to dare to be right, and to be true.—*Editor's Preface, June, 1858.*

—O—

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